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ART. I. — NOTES ON "THE TEACHING OF THE
APOSTLES," AS EDITED BY ARCHBISHOP BRY-
ENNIUS.

THE paragraphs to which attention is here invited are literally described by what is printed above. They are merely "Notes" on the document which the Metropolitan of Nicomedia has recently edited. They are, however, notes on a subject which deserves, and indeed urgently demands, the very closest study. I may add that they are independent notes. I have, indeed, looked through what has been written regarding it by Hilgenfeld and Wünsche in Germany,¹ and by Archdeacon Farrar, Professor Wordsworth, and others, in this country.² But, on the whole, I am here endeavouring to give, quite simply, my own fresh impressions of the case; and, in doing so, I desire to keep two aims specially in view—the illustrations which this document furnishes of the Greek of the New Testament, and any justification it supplies of the theological position of the Modern Church of England.

Surprise has been expressed by many persons that an Oriental Bishop should have edited a book so well as to merit the reputation of an exact scholar and learned divine. Such surprise, however, owes its parentage to imperfect information. It is our custom to think of the Oriental Churches as steeped in ignorance; and certainly the education of most of their Clergy is far below what we could wish it to be. I have myself seen a village priest in the Morea spelling through the Church Service with his finger, as a young child spells through its rudimentary lessons. But, in order to estimate this matter

¹ Dr. Wünsche has published in a cheap form this "Lehre der Zwölf Apostel," with a translation, an introduction, and short notes.

² Professor Wordsworth was the first (in the *Guardian*) to call the attention of the English people to this subject. Archdeacon Farrar has written fully upon it in the *Contemporary Review* and the *Expositor*.

rightly and justly, we must remember the long ages through which these Churches have been oppressed under the Turks. Moreover, it would be very easy to find instances of extreme ignorance among the Clergy of the Latin Church on the Continent of Europe, notwithstanding all its resources for education and culture. And there have been, and there are, in the Greek Church, men of exact education and high culture, and of wide attainments in theology.

When I was first in Athens, nearly forty years ago, I was familiar with the venerable form of Economus, whose reputation was very great for his accurate and complete knowledge of the Septuagint—a subject of infinite moment to ourselves, as well as to the Orientals; and, to come down to a later period, no one who was present can possibly forget the company of Eastern theologians (including Bryennius himself, the editor of this treatise), from Russia and the Levant, who in 1875 were gathered together at Bonn on the Rhine, for discussion with von Döllinger and other divines of the West.¹ And especially I call to mind the revered presence of the Archbishop of Syra, a prelate known in the palaces of English Bishops. One of my most touching moments, in seeing Athens once more, two years ago, was in visiting the house behind the Acropolis, where good Archbishop Lycurgus passed to his rest, with his window open towards Hymettus.²

Among such scholars in sacred literature Bryennius—formerly Metropolitan of Serræ, and now Metropolitan of Nicomedia—holds a very distinguished place. He has, during the last few years, been honourably known among us by his edition of the "Epistles of St. Clement of Rome." This was published at Constantinople in the year 1875;³ and, having given great completeness to that subject, he has since been engaged in examining another document found in the same manuscript. It bears the name of "The Jerusalem MS.," and is numbered "456" in the Library of the Jerusalem Patriarch at Constantinople. Many persons had visited the library and seen the manuscript: and yet this treasure had previously escaped notice.

How great the treasure is a few words will show. Early Christian writers speak of a writing of this kind, under the name of *Διδαχ*, or the "Teaching," which was viewed as of high authority, and was evidently in general use. Thus it is named by Eusebius;⁴ Athanasius speaks of it as one of the

¹ Careful Reports of the Bonn Conference of 1875 were published both in America and in England.

² See "Life of Alexander Lycurgus, Archbishop of the Cyclades," p. 131.

³ In this book he gives an account of the MS. in which the "Teaching" was found.

⁴ Euseb., *Hist. Eccl.*, iii. 25.

treatises which are to be recommended for the study of catechumens;¹ Clement of Alexandria quotes it almost as if it were Scripture.² Now the document which has recently been discovered exactly corresponds with these descriptions. But more than this. Large sections of this document can be distinctly seen to be interwoven in well-known parts of early Christian literature, notably in the "Epistle of Barnabas," and in the seventh book of the "Apostolical Constitutions." Bryennius has so exhibited these facts in very clear type, that the careful reader can entertain no doubt regarding them. But enough has probably been said for the purpose of introduction; and I may now proceed with my notes in detail.

It has been implied above that these notes will not be systematic; but, on the whole, they will follow the course of the document under criticism. Three chief topics will be taken in order: I. Christian Ethics; II. The Christian Sacraments; III. The Christian Ministry.

The treatise begins by describing "the Two Ways"—the Good Way and the Bad Way—the way of Life, and the way of Death: and even this manner of opening the series of topics which are to be brought under consideration demands our attention at the outset; for this mode of exhibiting religious truth appears in other early Christian documents, as, for instance, in the "Shepherd of Hermas."³ Wünsche is of opinion that this was the original title of the work before its later parts were added. But, moreover, there is a general theological remark to be made here, which is of the highest importance. This doctrine of "Two Ways" is obviously in harmony with the New Testament; and we cannot too carefully observe that it pervades the view of the Early Church. Thus in the "Testaments of the Twelve Patriarchs" we find this: "Two ways hath God given to the sons of men; two sets of principles, two courses of conduct; two places, two ends: and all things are in twos, one over against the other."⁴ The drift of this general remark will be seen at once, if we think of the mediæval mode of presenting such subjects, as, for instance, in Dante's *Inferno*, *Purgatorio* and *Paradiso*.

The general basis of the ethical teaching of this treatise is the Sermon on the Mount, which to a great extent is quoted literally. But there are in it peculiarities of phraseology and

¹ Athan., *Ep. Fest.*, xxxix.

² Clem. Alex. *Strom.* i. 2.

³ Hermas, vi. 7.

⁴ See the Rev. R. Sinker's edition (1869).

instruction which deserve very careful notice. Thus we find "Bless them that curse you ; pray for your enemies ; *fast* for them that persecute you." This last phrase is not exactly what we find in the Sermon on the Mount, and it is not exactly what, at first sight, we should expect. Instead of *νηστεύσατε*, says Hilgenfeld, "*possis expectare προσεύχεσθε*;" and it has been suggested that we have here a trace of that asceticism which gradually crept over the Early Church.¹ This may be ; but is not another view of the matter possible and reasonable? May it not be that we have acquired the habit of attaching too little importance to what is very plainly written in the New Testament concerning fasting? In the Sermon on the Mount it is co-ordinated on equal terms with Prayer and Almsgiving ;² and it has a very marked place in the accounts given of ordination in the Acts of the Apostles.³ Thus what we read here in the "Teaching" may be not a deviation from the instruction of Holy Scripture, but a confirmation of it. Moreover, it is fair to add that in one place at least our Lord seems to use the word "fast" in a spiritual sense, and not with reference to a prescribed outward act.⁴

Nothing could be more marked in the ethics of this document than its spirit of large and unbounded *generosity*. There is great beauty in the following sentence: "To every one that asketh of thee give, and ask not again : for the Father desireth generous gifts to be made out of His own free gifts to us." How exactly is this like to the Biblical presentation of the Heavenly Father's lavish giving, as the example for the scale and the spirit of our own generosity ! "Freely (*δωρεάν*) ye have received : freely (*δωρεάν*) give."⁵ At the same time it is most instructive to us to find in this document a prudential precept which, in this bad world, necessarily comes across all this enthusiasm. The sentence containing this topic has a curious character of its own ; and clearly it is proverbial. "Concerning this matter it hath been said, Let thine alms sweat into thine hands till thou know to whom it is thou art giving." This singular phrase evidently denotes that there ought to be in us a readiness and even, so to speak, a restless eagerness to give ; while yet this desire should be restrained by prudence. Our common-sense tells us that the enthusiasm of the Sermon on the Mount must, in practice, be tempered by prudential considerations ; and even in that Holy Sermon itself the prudential side of life is not obscurely set before us.⁶ Certainly,

¹ This suggestion rests partly on the manner in which Fasting is mentioned below in connection with Baptism.

² Matt. vi. 1, 5, 16.

⁴ Matt. ix. 15.

⁵ Matt. x. 8.

³ Acts xiii. 2, 3, and xiv. 23.

⁶ Matt. v. 41, and vii. 7.

the Christian Church has learnt through long ages the necessity of remembering the caution of Clement of Alexandria, that when we give we must "accurately consider to whom we give, and how much we give, and when and how."¹

One topic which is very conspicuous in the instruction supplied regarding the Good Way, and repeated in that which relates to the Bad Way, is the warning against sorcery and soothsaying, and the occult arts generally. The resemblance here to what we read on the same subject in the New Testament is very close; and we are probably justified in saying that the mysterious powers of evil were permitted to have a special activity at the crisis of the world's history, when the Great Remedy for moral evil was revealed.

There is much beauty in some of the moral precepts in this document of Primitive Christian times. The following sentences, under this point of view, may be quoted as specimens: "Thou shalt not hate any man, but some thou shalt rebuke, for some thou shalt pray, and some thou shalt love above thine own soul." "Every day thou shalt seek for the faces of the holy, that thou mayest find rest in their words." "Thou shalt not be fond of divisions, but thou shalt bring to peace those who are eager to contend." "Thy words shall not be false, nor empty, but filled with useful practice." "Thou shalt communicate freely of thy goods to thy brother; and thou shalt not say that they are thine own: for if ye are as one in that which is immortal, surely it is so in that which belongs to this life." The principle is here which found an enthusiastic application in those early days described in the Acts, when "the multitude of them that believed were of one heart and one soul, neither said any of them that aught of the things which he possessed was his own, but they had all things common."²

We must not fail to observe in this treatise the prominence of a principle which has a great place in Ethical Science, and which we are far too apt to overlook. This is the principle of *tendency*: "Be not passionate; for passion leads to murder. Be not jealous; for this also leads to murder." "My son, beware of bad desires, beware of foul language; for these things lead to pollution of life." "My son, become not untruthful, become not a lover of money; because from these things cometh theft." "My son, become not a complainer, be not self-willed; for these faults may lead thee into the sin of slander." That such teaching should be given to catechumens at the very outspring of our Holy Religion, is a strong proof

¹ See Bryennius, p. 9.

² Acts iv. 32.

not only of the Divine wisdom that was in it, but of the systematic power with which it began its course.

One precept which we find here is the following: "My son, day and night thou shalt remember him that speaketh to thee the Word of God; and thou shalt honour him as the Lord: for whence cometh the speaking of the Lord, there is the Lord Himself." At first sight this might seem very exaggerated language; but the topic which will be next mentioned will show that this is not really the case. It seems proper, however, to pause first for a moment on the very curious form of expression which we find here. The word *κυριότης* is used by St. Jude and in the Second Epistle of St. Peter,¹ but not in such a manner as to furnish any true parallel to what is before us. Here the meaning seems to be, "Wherever Jesus is really accepted as Lord, wherever He is boldly and clearly proclaimed as Lord, there is His own gracious presence." And such a mode of writing comes very close to what we find in the Apostolical Epistles, especially the letters to the Corinthians. I suspect that the phrase, "Jesus is the Lord," was a kind of proverb, or watchword, or liturgical sentence of the earliest Christians; and undoubtedly no one could pronounce this in its true, full sense "except by the Holy Spirit."²

One question of momentous importance comes necessarily into the mind, as we consider and criticize such a document as that which is before us. How does the ethical teaching here given bear upon the subject of *Slavery*? Now we have here a beautiful passage relating to this subject, presenting it to us entirely after the manner of the New Testament: "Thou shalt not rebuke thy slave or thy handmaid, whose hope is set on the same God, with any bitterness of spirit, lest they be tempted not to fear Him, who is God alike over both: for He cometh in His calling, not in respect of persons, but according to the preparation of the Spirit." When we read this, even as when we read the Epistle to Philemon, we are conscious that Slavery was doomed when Christianity appeared, though, according to God's mysterious providence, the element of time was required before the new tree could exhibit its ripest fruit. Then follows this injunction to slaves themselves: "Ye that are slaves submit yourselves to your masters, as unto the pattern of God, in shamefacedness and fear." Here is the passage which was referred to above as illustrating the language used regarding the respect due to the Christian Ministry. There is the same apparent exaggeration here; but in fact, in

¹ See 2 Pet. ii. 10, and Jude 8.

² The true reading in 2 Cor. xii. 3 is *Κύριος Ἰησοῦς*. Compare Phil. ii. 11.

both cases, the resemblance is close to what we find in Scripture regarding the two subjects.¹

The paragraph relating to the "Way of Death" is much shorter than the teaching respecting the "Way of Life;" and it may be passed over with two simple remarks, viz., that we have here again the warning against sorcery strongly renewed, and that the lack of mercy and sympathy is here classed among very heinous sins.

We now enter upon a part of the "Teaching" which, looked at from our English point of view, is evidently of extreme interest and importance. This is the instruction given regarding the Sacraments; and it is, in the first place, to be noted generally that Baptism and the Lord's Supper are made very prominent, and, moreover, that they are exclusively prominent, no other external ordinances being brought, in the least degree, into any approximation to their level. The impression derived from this part of the "Teaching" is exactly, as to the facts of the case and as to the proportion of those facts, that which we derive from our Church Catechism: "Two Sacraments—two, and two only—has Christ ordained in His Church, namely, Baptism and the Supper of the Lord." This simple comparison sums up, on its positive side, an argument of great consequence; but it may be well also to state the same thing negatively by adding that the impression derived from the document before us, as regard the Sacraments, is as different as possible from that which would result from examining any modern Roman Catholic Catechism.

Thus far we have touched only on general principles. But in two points of detail also, in respect of Baptism, our Anglican position is justified by what we read here. The instruction for Baptism is given thus: "If thou have not fresh water, then baptize into other water: and if it is not safe to use cold water, then use warm: and if there be a defective supply of both, then pour water upon the head." It is manifest that this corresponds very closely with three provisions of our Book of Common Prayer. First it is directed in one of the initial rubrics, that, when there is to be a Baptism, "then the font is to be filled with pure water;"² next, though there is no reference in our Prayer Book to warm water, yet a merciful regard to health and to climate is very manifest in the rubric which immediately precedes the act of Baptism. But especially we must notice here, from the verge of the Apostolic age, a distinct statement

¹ See Matt. x. 40; Eph. vi. 5; 1 Pet. ii. 1, 8.

² On the use of this word "then," in connection with its use in the rubric preceding the Prayer for the Church Militant, I may be allowed to refer to a recent article in THE CHURCHMAN on the word "Oblations."

that the amount of water used in Baptism is not an essential point, but that affusion is quite permissible instead of immersion. This, both positively and negatively, is in strict harmony with our rubric—"naming the child after the godfathers and godmothers, if they certify how that the child may well endure it, he shall dip it in the water . . . but if they certify that the child is weak, it shall suffice to pour water upon it." Alike in our Prayer Book and in the Primitive treatise which I am placing by its side, the principles of mercy and sound reason are apparent, as opposed to mere technical routine. The subject of Infant Baptism is not touched in the document before us. That question, therefore, must remain as it was.

The strict adherence here enjoined to the formula of Baptism into the name of the Trinity, prescribed at the close of St. Matthew's Gospel, should be carefully observed. Twice is this injunction given in the course of a very short paragraph. The practice of Fasting in connection with Baptism has been named before. The rule is very explicit; and we find here in a simple form what afterwards appears in an austere and perhaps exaggerated form in the time of Tertullian: "Those who are about to come to Holy Baptism must continue long in frequent prayer and fasting and vigils, using as a pattern the forty days' fast of the Lord."¹ It is to be remembered that this "Teaching of the Apostles" is addressed to Gentiles who were adults.

Between the paragraphs relating to the Two Sacraments is interpolated one concerning Prayer, in the course of which the Lord's Prayer is quoted in full. It is added: "Thus pray thrice in the day." It does not appear that anything can be inferred from this, at so early a date, as to the technical observance of "hours." The injunction does not seem to differ from what we read in the Psalms and in the life of the Prophet Daniel.²

The notice of the other sacrament begins thus: "As regards the thanksgiving-feast, thus give thanksgiving." This clumsy translation is adopted for the sake of showing the connection which subsists among the words before us.³ The name given to this sacrament throughout is the "Eucharist," or the "thanksgiving-feast," and in all that is said regarding it, the idea of thankfulness is made prominent. This sacrament is represented here as a gift of God to us. Herein is the closest resemblance to the general tone of our Communion Service. In another respect, too, the resemblance is equally close. There is no trace of any thought of participation except of a spiritual kind—no approach to that materialistic view of the subject which unhappily has become common among ourselves. On

¹ Tertull., *De Baptism.*, c. xx.

² See Ps. lv. 18; Dan. vi. 10, 13.

³ Περὶ τῆς εὐχαριστίας, οὕτω εὐχαριστήσατε.

the contrary, the illumination of the mind, the quickening of the heart, are the points which throughout are made conspicuous.

"Thus give thanksgiving—first concerning the Cup." The order of celebrating the Eucharistic Feast attracts our attention at once, and this for two reasons. First, this exactly corresponds with what we find in those accounts of the establishment of the Lord's Supper which are given by St. Luke and St. Paul, and which are evidently correlated to one another.¹ Thus we have in this order an illustration of two closely-connected parts of Scripture. But there is another point here which ought by no means to be overlooked. The prominence assigned to *the Cup* in a systematic treatise coming to us from the very border of the Apostolic age and addressed to the Church at large, condemns in the strongest manner the denial of the Cup to the laity.² In the light of the fact before us our Thirteenth Article need only be quoted in order to justify itself abundantly: "The Cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike."

The words which follow are again, for two reasons, very worthy of attention: "We thank Thee, our Father, for the holy vine of David Thy servant, which Thou madest known to us through Jesus Thy servant." This use of the word "servant" as applied to Christ occurs again immediately below, and it at once reminds us of a remarkable passage in the Acts of the Apostles, where in the thanksgiving hymn of St. Peter and the rest, after their first persecution, the phrase "thy holy servant Jesus" occurs twice.³ In noting the words "the holy vine of David Thy servant," we are very conscious of their beauty and poetry, though it is obvious that they invite careful research and comment. It may be remarked, however, that the phrase is not unknown in other literature of the Early Church. Clement of Alexandria says: "Jesus poured out for us His blood—the wine of the vine of David."⁴

In what follows we come again upon a point which exemplifies both the language of the New Testament and the history of our Prayer Book. "Concerning the breaking" is the phrase which meets us next after what is said respecting the Cup. The "breaking" of the Bread is made very conspicuous in this picture of the primitive Eucharist; and this is in strict harmony with what we read alike in the Gospels and the Epistles. In every one of the four accounts of the institution

¹ See Luke xxii. 17; 1 Cor. xi. 26.

² It is of the Cup especially that it is said, "Drink ye *all* of this."

³ Acts iv. 27, 30.

⁴ Clem. Alex., *Pædag.* i. 5.

of the Lord's Supper it is said emphatically that the Lord "broke the bread:"¹ at Emmaus He made Himself known "in the breaking of bread:"² the designation of the Holy Communion in the Acts of the Apostles is "the breaking of bread;"³ and St. Paul writes: "The Bread which"—not simply we partake of, but which—"we *break*, is it not the Communion of the Body of Christ?"⁴ In this respect the Prayer Book of 1662, in harmony with the wishes alike of Bishop Cosin and of Richard Baxter, has been brought into correspondence with the Scriptural model, by introducing a rubric for the "breaking of the Bread before the People," and by making that rubric very prominent.⁵ Thus again we find this "Teaching of the Apostles" justifying our Anglican position and illustrating the language of the New Testament.

The same thing is true of the next point, which is full also of poetic interest. A prayer which follows is this: "Grant that as this broken bread, scattered over the mountains and gathered together, became one, so Thy Church may be gathered together into Thy Kingdom from the ends of the earth." The meaning of course is that, as the grains of corn, which have been brought together into the bread of the Eucharist, may have been scattered anywhere in the fields upon the mountains, so from every part of the world the members of the Church are to be brought into one. This is precisely coincident with what St. Paul writes on the subject: "We, being many, are one bread and one body: for we are all partakers of that one bread."⁶ This view of the subject is made very conspicuous in our Prayer Book: and we may welcome an admonition from the Early Ages to pay attention to it; for the fashion of current thought among us now tends toward the "celebration" by the Priest, as though this were the main point, and not the "communion" of the People which is here so strongly inculcated.

It is strictly ordered in what follows that none are to be partakers of the Holy Communion except those who have been baptized. This indicates an established discipline, and an organization laid down on fixed principles—a point which it is the more important to observe, because of the freedom allowed in the liturgical service of the Eucharist. But let us

¹ Matt. xxvi. 6; Mark xiv. 22; Luke xxii. 19; 2 Cor. xi. 24.

² Luke xxiv. 35.

³ Acts ii. 42, 46.

⁴ 1 Cor. x. 16.

⁵ The point to which the Consecration Rubric manifestly works up, so to speak, is the public breaking of the Bread before the people. This "Teaching of the Apostles" tends to give a new emphasis to this direction.

⁶ Literally, "one loaf."

turn to another point. The instruction here given proceeds thus: "After having been filled and satisfied, then give thanks." This is certainly, with our present habits of thought, not the phrase we should expect to find: and it may perhaps be allowable to interpret it metaphorically, as when St. Paul says, "Be filled with the Spirit."¹ But it is more natural to us to see here the *agape*, the combination of a common meal with the Eucharist. "*Cæna communis nondum separata ab agape*," says Hilgenfeld. Moreover, we find below a curious reference to the "giving directions for setting a table" by a prophet, when in discharge of spiritual functions.² The combination of this Sacrament with a common meal is an evidence of the early date of the document, corresponding in this respect, as it does exactly, with the first Epistle to the Corinthians.³ As to the time of the day at which the Eucharist was to be administered, no indication is given by this authority. The impression produced by reading it is that there was perfect freedom in this respect.

The prayer and thanksgiving prescribed for the close of the Eucharistic Service is very beautiful: and then it is added: "Permit the prophets to give thanks to whatsoever extent they desire." There is evidently a freedom of utterance here, more familiar to the Presbyterians than to ourselves. But in this we are brought to the consideration of the Christian Ministry. This ministry, as exhibited to us in the "Teaching," appears to be of two kinds: one itinerant and missionary, and the other fixed and customary. The paragraphs describing these two kinds of ministers are divided by one which relates to the observance of Sunday.

The itinerant or missionary ministers are "Apostles, Prophets and Teachers."⁴ In this language we trace a close resemblance to what we find in the Epistles to the Corinthians and Ephesians, both positively in the mention of these particular offices by the same names, and negatively in the absence of any mention of "priests" in this connection. This whole passage is full of the most curious interest, and deserves, as it will doubtless receive, the most careful attention—revealing, as it does, a state of society very different from our own, while yet touching at various points passages which perplex us in the New Testament. It must suffice to notice here a few general features of the case.

On the one hand, the utmost hospitality, kindness, and

¹ Eph. v. 18. ² Ὁρίζειν τραπέζαν ἐν πνεύματι. ³ 1 Cor. ix. 20, 21.

⁴ "God hath set some in the Church: first, apostles; secondarily, prophets; thirdly, teachers" (1 Cor. xii. 28). "He gave some apostles, and some prophets, and some teachers" (Eph. iv. 11).

respect are enjoined towards these missionary ministers. It is evident that such visitors would need hospitality, and the Christians were to be "given to hospitality" in regard to them: they were not to be forgetful to "entertain strangers," knowing that they might thus be entertaining "angels unawares."¹ Herein this "Teaching" faithfully reflects the spirit of the New Testament. On the other hand, the utmost vigilance was to be exercised against any symptoms of self-interest in such missionaries: "Let any apostle that comes to you be received as the Lord: and he shall stay, not simply one day, but also a second day, if there be need; but if he stay three days, then he is a false prophet; and the apostle, when he goes away, shall simply take as much bread as suffices till he reaches his new quarters; but if he ask for money, then he is a false prophet." Such is the instruction which we find regarding the treatment of the Christian ministers by the Christian people. But as we read on, we find this imperative requirement of disinterestedness showing itself in a form which reminds us of St. Paul. "Let anyone that cometh to you be received in the name of the Lord . . . if he be a wayfarer, help him as much as you can . . . if he desire to remain with you, having a trade, let him work and eat: but if he have not a trade, then make provision, to the best of your judgment, that he live not among you as a Christian in idleness." It may be that this passage refers to wayfaring Christians, and to Christians changing their home, who are not ministers, and that we have simply here St. Paul's precept, "If any man will not work, neither let him eat;"² but it is impossible not to be reminded of his own practice in the way of handicraft, and of his scrupulous care not to impede the success of his ministry by being a burden to those around him.³ At the same time, both here in the "Teaching," as well as there in the Apostolic Epistles, the counter-principle is most clearly asserted, that "the labourer is worthy of his hire," and that "he who preaches the Gospel must 'live of the Gospel,' just as under a different kind of ministry they who served the Altar lived of the Altar."⁴ Every true prophet, wishing to "make his home among you, is worthy of his sustenance: and likewise the true teacher is worthy, even as a workman;" but it is added that the "firstfruits" of the cornfield, of oil, of wine, of clothing, are to be given to these prophets: for they, in this respect, stand to the Christians in the same relation as the "high-priests" among the Jews. It is exactly St. Paul's way of putting the subject before us. Two things are to be carefully

¹ Rom. xii. 13; Heb. xiii. 2.

³ 2 Cor. xi. 9; 1 Thess. ii. 6.

² 2 Thess. iii. 10.

⁴ 1 Cor. ix. 13.

added here. It is assumed that the Christian people will be able to judge of the soundness of the doctrine brought by these "apostles, prophets, and teachers;" and this again is in harmony with what we read in St. Paul's Epistles.¹ And if these visitors are not sound in their teaching, they are to be peremptorily rejected. So St. John writes, "If there come any to you, and bring not this doctrine, receive him not into your house, neither bid him God-speed."² And, to end this slight enumeration of particulars with a general remark of high importance—the work of these ministers, as represented to us here, is instruction and exhortation, the spread of Christian truth, and the quickening of Christian life. There is just the same absence as we find in the New Testament of everything hieratic from the picture. Not even is there any mention of the sacraments in the whole passage.

Between this description of the itinerant ministry and the subsequent description of the stationary ministry, there intervenes, as I have said, a reference to the observance of Sunday. It may be well to quote the whole passage, for it is very short, and it carries our thoughts from the observance of Sunday to another topic of great moment. "On the Lord's-day of the Lord (κατὰ κυριακὴν Κυρίου) come together and break bread and give thanks, confessing your sins, that your sacrifice may be pure. And whoever hath a quarrel with his companion, let him not join your congregation till they be reconciled, in order that your sacrifice be not rendered impure. For this is the sacrifice that was spoken of by the Lord: that in every place and time they bring to Me a *pure* sacrifice; for I am the Great King, saith the Lord, and My name is wonderful among the Gentiles."³

It appears to me that, living as we are amid much laxity of thought on the subject, the value of this allusion to the Sunday cannot be exaggerated, especially as it is in strict harmony with what we read on the subject in the New Testament, and reinforces the impressions we derive from that sacred source. The emphatic mention of the First Day of the week in that part of the Scripture, the testimony to the "breaking of bread" on that day, the injunction that we "forsake not the assembling of ourselves together," are fresh in our recollection.⁴ But besides this, careful attention should be given to the remarkable phrase, κυριακὴ Κυρίου. Its great strength seems to show that the religious observance of Sunday was not only a settled point in the Primitive Church, but a very great point. No mention is made here of any religious ob-

¹ See 1 Cor. ii. 15, and xiv. 24.

² 2 John 10.

³ Matt. i. 11.

⁴ Acts xx. 7; 1 Cor. xvi. 1; Rev. i. 10.

servance of Saturday as a relic of the Hebrew Sabbath. This does not indeed prove that there was no such custom; but the absence of the topic gives the greater emphasis to the sacred meaning of the First Day of the week.

We come now to the word "sacrifice" which is used in this passage, and to the quotation from the Prophet Malachi which is found there.¹ Both these points have, of course, been eagerly seized upon—and will be eagerly seized upon again—for drawing out of this "Teaching of the Apostles" an argument for that hieratic view of the Christian Ministry, which is quite contrary to its tone and tenor. But, in fact, the word *θυσία* here denotes simply the general sacrifice of worship; and, as to its connection with the Eucharist, it exactly corresponds with the phrase in our Prayer Book—"this our sacrifice of prayer and thanksgiving"—which denotes that environment of worship which must, of course, accompany the reception of the Communion. As to the quotation from the Prophet Malachi, the whole stress of it, as adduced here, is laid on the thought of *purity* of worship. Such worship, the Prophet says, is to be offered everywhere and in all ages to the Lord; and whatever its outward form might be, its purity would be compromised by the presence of a quarrelsome spirit in the worshippers. We are spared, therefore, the necessity of considering that narrow interpretation of this passage which, for lack of a better Scriptural argument, has sometimes been used to support certain sacrificial views of the Eucharist.²

We are now brought, in conclusion, to the regulations of "the Teaching," in respect of the fixed or stationary section of the Christian ministers. It has been remarked above, that they are somewhat sharply distinguished from the itinerant ministers. It will be desirable to quote the whole passage; for out of it arises the consideration of not only another ecclesiastical term, but the whole view of the Christian Ministry which prevailed at this time: "Choose to yourselves," says this treatise, "Bishops and Deacons worthy of the Lord, men who are gentle and not lovers of money, truthful and well-proved; for they, too, are engaged in the same public service as the prophets and teachers. Do not therefore disregard them; for they have a right to your respect and honour co-ordinately with the prophets and teachers."

It is the word *λειτουργία*, used here, which is sure to attract attention, and to be made the basis of controversy. In later

¹ Mal. i. 11, 14.

² If stress is to be laid on the literal form of the offering in this prophetic passage, then it seems to me that the use of incense must be imperative. In the treatise before us, we find the whole stress laid on the spiritual state of the heart.

times, as we know, it became a synonym for the Communion Service. But is it not natural and just to take it here in the same general sense as that in which it is employed in the New Testament, and so to dismiss the subject?¹

The total absence of the word "presbyter" from this enumeration of Christian ministers arrests our attention at once, especially as "presbyters" came before us, as a matter of course, in those notices of Church organization which the New Testament contains. Our surprise, however, disappears when we examine the matter more closely; and we find that there is the most complete agreement, in this matter, between this treatise and Scripture. It is evident that the treatise belongs to a period when the Bishops were not yet theoretically separated from the Presbyters. It is not that presbyters were wanting, but that the word "bishop" described them. And this, in truth, we find to be the case in the New Testament. When St. Paul has sent for the "presbyters" of Ephesus to meet him at Miletus, he tells them that they are "bishops;"² when he charges Titus to ordain "presbyters" in the various cities of Crete, he proceeds to describe the character which these church-officers ought to have, calling them "Bishops."³ So in his instructions to Timothy, the presbyters are wanting, unless we regard them as synonymous with the bishops⁴; and once more, the opening of the Epistle to the Philippians is inexplicable except on this view of the matter.⁵ It is evident, indeed, that this aspect of the "Teaching" gives some advantages in controversy to Presbyterians. But this cannot be helped; and if such an advantage is painful to those English Churchmen who have a preference for restriction and exclusiveness in such arguments, it will not be unwelcome to those who rejoice in the happier view of comprehensiveness. At all events, the "Teaching," in this respect, makes exactly the same amount of concession as does the New Testament, and no more.

It is worth while slightly to notice a precept which follows, because of its resemblance to a precept in the Epistle of St. James: "Rebuke one another, not in anger, but in peace, as ye have it in the Gospel." The point of comparison here is the *mutual* duty of Christians one to another. "Confess your faults one to another," says St. James, "and pray one for another."⁶ No perversion of Scripture is more grotesque than that which uses this text as a justification for "sacramental confession" to a priest. And no trace of any such thought or practice is to be found in the document which we have been

¹ Rom. xv. 16; Phil. ii. 17.

² Acts xx. 17, 28.

³ 1 Tit. i. 5, 7.

⁴ 1 Tim. iii. 1-7.

⁵ Phil. i. 1.

⁶ James v. 16.

considering. Speaking generally, it is religious rather than ecclesiastical, as it is practical rather than doctrinal. Many other criticisms present themselves to the mind with a demand for expression in words. But it is high time that these "notes" should come to a close; and I will end them with what Bryennius himself quotes on his title-page from Clement of Alexandria: "It is not fair to condemn what is said because of the man who says it; but what is said ought to be examined, to see if it contains any truth."

J. S. HOWSON.



ART. II.—MEDIÆVAL LIFE AMONG THE COMMONS.

FOR an article on this topic, much wider research is required than for one dealing with the life of the nobles.¹ Very few houses left in England, exclusive of the aristocratic castles, are older than the fifteenth century, while of the furniture that belonged to them before the Reformation period scarcely a trace remains. Of the lowest class of house, indeed, no trace could well remain, for they were mere mud huts, made or destroyed by a few hours' labour. But of the better class of houses—the hall, the manor-house, and the inn—there are still a fair number left, of an age commencing with the fifteenth century. Many of the halls or manor-houses have been turned into farm-houses; the inns mostly remain such. Among the ancient inns of England yet existing are the Bear and Bell at Tewkesbury; the George at Salisbury; the Lion at Congleton; the New Inn at Gloucester (built to receive pilgrims to the shrine of King Edward II.); the Plough, Ely; and the Saracen's Head, Southwell. The Tabard, subsequently called the Talbot, in Southwark, whence Chaucer sent forth his pilgrims to Canterbury, was the most famous of all, and was taken down only a few years ago.

Several of the oldest houses in England bear the name of "the Jew's House;" and we find on record that the Jews usually built their houses of stone, which will account for their superior durability. Interesting examples of this are to be seen in the Jew's House at Lincoln, which consisted of two rooms, the upper being the principal one, and Moyses' Hall, Bury St. Edmund's; both these belong to the twelfth century. An elaborate example of the thirteenth century is the Monk's House at Charney, Berkshire, originally a grange belonging to Abingdon Abbey. The old manor-house at Cottesford, Oxford-

¹ "Mediæval Life among the Nobles," THE CHURCHMAN, April, 1884.

shire, is of the same date, and contained five rooms. Two, or at most three, rooms are as many as are usually found in houses of the twelfth century; the thirteenth gives four or five. To a later period belong those fine old halls yet scattered up and down England, such as Blickling Hall in Norfolk, Loseley Hall in Surrey, Speke Hall in Lancashire, Stanley House at Chester, and a fine Elizabethan example at Southam, Gloucestershire. Many similar houses of less pretension survive in the neighbourhood of ancient cities, especially Chester, Shrewsbury, Leicester, Lincoln, Worcester, and Salisbury.

In the inventory of Lord Lisle's goods, taken in 1540, a list is given of the rooms in the farmhouse attached to his residence at Calais. They are described as "hall, parlour, buttery, kitchen, milk-house, the little chamber by the kitchen, the loft over the kitchen, the chest-house, the little chamber by the parlour, the stable, and the bakery." It will be noticed that no bedrooms appear in this list. The loft is pretty certain to have been used either for this purpose or as a store-chamber; and the little chambers by parlour and kitchen were doubtless bedchambers. In the sixteenth century the word *chamber* denoted any kind of private room; at a later period it became restricted to the bedchamber; but it was always used to indicate a private apartment as distinguished from the public reception-room.

Alike in palace and in cottage there was anciently one reception-room in a house, known as "the hall" in all but the meanest houses, in which latter it bore the name of "the house," or "house-place." In the reign of Edward IV. the parlour, or private sitting-room, was added. Drawing-room, anciently the "withdrawing chamber," is a word which for centuries was confined to palaces, originally meaning a room to which the sovereign withdrew from the hall of audience when he wished for rest and privacy, only a select few having the *entrée* to this chamber. The dining-room, as a separate apartment from the hall, took its rise about the time of the Reformation or a little earlier, and was the private room where the family dined alone if required. As to the bedchambers, among commoners only the heads of the family had one to themselves for a very lengthened period. The rest of the household, whether family or servants, were accommodated in two lofts, men in the one and women in the other. And we must remember that families used to be much larger than now. It was common for three or four generations to live in one house, while a number of widowed brothers and sisters with their children, if living anywhere near each other, drifted into one family as a matter of course. Those poor relations, of whom everybody has some, were also usually taken into some family to which they were

allied, in an unpleasant dependent position, being neither members of the family proper nor counted amongst the servants. But notwithstanding all unpleasantness and want of privacy, to say nothing of the serious risk of contamination to the morals and manners of their children, our ancestors do not appear to have thought of what we should deem the easy and natural alternative of separate households. It would have seemed to them quite unnatural.

The remarks made in this paper, unless otherwise stated, will be understood to refer to the habits of commoners only—namely, of all persons below the degree of knight. They would frequently not be true if applied to the nobles.

The furniture of most houses was very poor and plain. Before the introduction of mahogany in the last century, the wood chiefly in use was chestnut for buildings and walnut for furniture; but for articles of a strong and heavy character oak was often preferred. The carved wood was nearly always oak. The articles of furniture in general use for a bedroom were the bedstead—of a tent form until about 1600, and after that the “old four-poster”—a large wooden chair, an enormous chest, and fire-irons, which consisted of fire-fork and shovel, the former of which served as a poker and the latter did duty for tongs. There were also likely to be a few stools, and perhaps a fire-screen. Large closets or cupboards were tolerably certain. The parlour would be furnished with settles, which if they had backs were called benches or banks, and if otherwise, forms; they might or might not be cushioned and adorned with bankers, the ornamental covering for the back. There would probably also be two or three chairs—chairs in mediæval days were reserved for the “upper ten” of family or guests—and a few stools and hassocks were likely. Both in parlour and bedroom there would be plenty of cushions, for there were no easy-chairs, and even the sofa (when it came in) was originally a wooden erection on which cushions required spreading. Stuffed furniture is of very modern date.

In the squire's house, the parlour might be in pretty constant use; but the yeoman's wife and all below her would live in the kitchen, and reserve the parlour as a dreary company-room, only to be thrown open on grand occasions. A large, cheery, pleasant place that kitchen was sure to be, with its blazing fire in the enormous chimney, and the chimney-corner where the old folks sat on the winter evenings, while tales, jokes, and gossip went round. From the rafters would hang flitches of bacon and hams, herbs tied up to dry in paper bags, and at various seasons black puddings and strings of sausages, salt and dried fish—chiefly stockfish, ling, and herrings. A rack at one end would hold (in the north) the large thin cakes of

oaten bread, and the Good Friday buns, warranted never to grow mouldy, and to cure all disease. On the dresser would be ranged the dishes and trenchers of wood or pewter, the latter being the superior article; while another large rack would find standing-room for all and sundry pans, kettles, pots, skillets, cullenders, spits, gridirons, ladles, pot-hooks, scummers, and flesh-forks. In the corner would be the little mustard-quern—the great quern, at which the rye and barley were ground, would lie in an outhouse—and a pestle and mortar. But oh, what extraordinary mixtures and queer compounds would be concocted over that kitchen fire! Collops (rashers of bacon) on Collop Monday; pancakes on Shrove Tuesday; furmety, simnel-cakes, and fig-pies on Mid-Lent Sunday; grey peas on Care Sunday (the fifth in Lent); the calf's head and tansy pudding on Easter Eve; the oysters on St. James's Day (July 25th); the furmety on the 11th of October; the soul-cakes on All Souls' Day (Nov. 2nd); the roast goose on St. Martin's Day (Nov. 11th); on Christmas Eve the frequently recurring furmety, and on Christmas Day the Christmas or mince-pie, the plum-porridge—afterwards tied in a cloth and called plum-pudding—the Yule cakes, and the wassail-bowl. And the goose on Michaelmas Day? No, gentle reader; that is of post-Reformation date, and must not intrude into the Middle Ages. But those soul-cakes must have been uncommonly tempting, of whatever they were made, for they left their impress upon English speech in the word *souël*, which yet survives as a Northern provincialism, meaning anything tasty eaten as a relish with bread.

The good folks dined at ten o'clock a.m. But when did they breakfast? Well, strictly speaking, they did not do it at all. Breakfast was the meal of invalids and weakly women, looked down upon by men as an effeminacy. They supped about four; and with dinner and supper the majority were content. The middle class (at both meals) had three dishes of hot or cold meat, extending the number to six when they had company. The bread must be quite new; stale bread was shabby. There were many kinds of bread, of which wassail and simnel were reserved for the nobility: commoners used cocket, brown, barley, rye, maslin (of mixed grain) and oaten. Gingerbread they had, and spice-bread (plum-cake) in all varieties of richness or plainness; also macaroons and biscuits of various kinds. Country rustics dined on pottage, and bread and cheese; and supped on bread and herbs. No commoner might have more than three dishes on his table in the fifteenth century.

Fish was restricted to Lent, and birds were considered more suitable to feasts than butcher's meat, though the latter was

also used. They ate conger-eels and porpoises, squirrels and hedgehogs, cranes, curlews, herons, swans, and peacocks, in addition to our own bill of fare. Their jellies included meat jelly, which was a dish by itself. The sweet dishes were usually few, in comparison with the meats: and what we call milk-puddings were absolutely unknown. They used dumplings, fruit pies, stewed fruit, creams, and caudle. Their soups and sauces were numerous, and they were particularly fond of what they expressively termed "poignant sauce." Apple soup was peculiar to spring: they had also egg, fig, bean, gourd, green pea, and rabbit soups, beside a great number with names which convey no ideas, and the receipts for which do not always sound appetizing. Those made dishes are few which can be identified with any of our own. Among them are *alaunder* (minced mutton), *garbage* (stewed giblets), *raffolys* (sausages), *chowettes* (liver-pies), *flampoyntes* (pork-pies), and *placentæ* (cheesecakes). Geese were either roasted with garlic or onions, or boiled with verjuice or leeks. Verjuice, vinegar, and lemon-juice were very freely employed; and cucumbers and melons were in great request. Fried beans were peculiar to Lent, and were eaten after the salad.

The popular drinks were cider, beer, and wine. Milk was used by delicate or especially abstemious people. There were a few total abstainers and vegetarians, but they were rarely to be found except among the religious orders, of which some members were not remarkable for abstinence from alcohol. The wines in common use were Gascony (Bordeaux), Rhenish, Rumney (a Spanish wine), Malmsey (Malvoisie); these were used through the whole period of the Middle Ages. During the latter half of the time, we find also in use Muscadell, a very rich wine; Alicant, a decoction of mulberries; Canary or sweet sack; Sherry or dry sack; and Bastard, a sweet Spanish wine, very hot and strong. We also read of "white wine of Berry" in 1243, and of "sweet wine called Greke" in 1390. English beer was considered the best in Europe; but there were no hops in it, and our forefathers drank it much newer than we do. Alehoof, or ground ivy, and ale-coast (a plant very rarely seen now) were used instead of hops. March beer was preferred to October; the family used it when a year old, the servants when only a month. Cider is the word always employed by Wycliffe to represent the "strong drink" of the Bible.

During the early portion of the Middle Ages, the dress of the commonalty was extremely plain and simple. They wore little or no linen, and both sexes dressed in long-napped woollen cloth, coat or dress being sent to the shearer after a year of wearing. A warm close hood of similar material completed the cos-

tume. The fourteenth century brought in a much more magnificent style, when knights' wives dressed like princesses, and gentlemen made themselves supremely ludicrous in long silk and velvet robes. The chief innovations among the ladies were the introduction of the sensible pocket, and the senseless horned or steeple caps, which continued in fashion for many years. The earlier half of the fifteenth century brought in a quieter style of dress, which gradually reverted to splendour and extravagance, until by the sixteenth the public blossomed out into trunk hose and Elizabethan ruffs, slashed sleeves and starch. Some among the commonalty aped their betters, and had to be kept down by sumptuary laws—good Queen Bess in particular was far from pleased when her farmers' and yeomen's wives approached the dimensions of her own royal ruff and august farthingale. But on the whole, the extravagant attire was restricted to the upper classes; and a farmer's wife in a mediæval picture looks much more like the same of our own day than the peeress or the princess. A warm woollen gown, with a linen apron of goodly size, and a comfortable hood, distinguish her more or less at all times; while her husband wears a homespun coat and hobnailed shoes, with a head-covering to some extent resembling the modern hat.

Fairs held a far more consequential position in our ancestors' estimation than in our own. The four grand fairs of the year—at Lady Day, Easter, Whitsuntide, and the Assumption—were the grand shopping-times of the mediæval ladies. They were anciently held in the churchyard; afterwards in the streets. At Winchester, when the fair was held, no shops were allowed to open for seventeen miles round. For the benefit of country people at a remote distance from the towns, pedlars went round with packs.

The four orders among the commonalty were the squire, addressed as *Master*, and his wife as *Mistress* (Sir and Madam were confined to nobles, priests alone sharing the former title); the yeoman and his wife, who were *Goodman* and *Goody*; the peasant, who had no title beyond his Christian name; and the priest, who might be recruited from any class, and whose appellation was *Father* when spoken to, while, when spoken of, graduated priests were termed *Master* or *Dan*, and ungraduated ones *Sir*. The University "Don" is a relic of this practice. The tradesman or artisan had no social status, but tradesmen and farmers usually belonged to the yeoman class.

A great deal of light is thrown on the ways of our forefathers by noticing the various callings of their craftsmen, and especially by seeing how many of them have died out in the present day. The following list of London tradesmen has

been compiled from State papers, chiefly between 1380 and 1400:

John Clerk, apothecary (chemist and druggist, who always practised as a doctor), 1471.

John Creke, armourer, 1391.

John Arnold, barber (the barber was also a surgeon), 1396.

Walter Hoper, bladesmith, 1392.

John Douce, bookbinder, 1396.

John Aunger, bottlemaker, 1396.

John Knyf, bowyer (maker of bows and arrows), 1392.

Peter Swan, broiderer, 1387.

Walter Payn, at Holborn Cross, brygirdlemaker, 1392. (The bry-girdle appears to have been the large girdle worn, not round the waist, but across the hips, which was in fashion during the fourteenth and fifteenth centuries for both sexes.)

William Tadcastre, bucklermaker (maker of shields), 1400.

John Horkeslegh, capper, 1397. We also find Joan Champeneye, cap-maker, 1381.

Robert Clement, cellarer (he probably kept what are now called "vaults"), 1400.

Richard Bray, *chapemaker* (maker of capes and cloaks), 1389.

Richard Fold, clockmaker, 1400 (when striking clocks were still a novelty).

John Costantyn, cordwainer (shoemaker), 1384.

William Calwer, digger, 1396.

Walter Falconer, falconer, 1375.

William Roberd, farrier, 1391.

John Poignant, of Distaf Lane, fishmonger, 1392.

Thomas Prentys, fletcher (the man who fledged, or feathered, arrows, at that time formidable weapons), 1394.

Lionel de Ferre, French baker, 1397.

William Wyrimestyr, fuller, 1397. (An important tradesman, who did much of the work now consigned to the laundress.)

Stephen de Fraunsard, girdler (girdles were worn for centuries by both sexes and all classes), 1389.

John de Mulslowe, glover, 1391.

Agnes Goldsherer, goldshearer (she sold such articles as gold foil, gold thread, and bullion fringe), 1387.

Herman Goldsmyth, goldsmith (this man, a German, was the "Hunt and Roskell" of the fourteenth century), 1380.

William atte Gate, hatter, 1388.

Richard Mase, haberdasher, 1396.

"Litel Wat," horsedealer, 1357.

John de Bisshopeston, *hosteler*, 1397. (Not ostler, but the keeper of an inn, or hostelry.)

John Warner, *ismonger* (ironmonger), 1393.

Robert Joynour, joiner, 1372.

Maurice Doubler, lapidary, 1381.

Luke atte Welle, *latoner* (he made the latten [metal] vessels then in great use), 1397.

John Morstow, *limner* (illuminator), 1392.

John Shyryng, *lorimer* (a variety of saddler), 1394.

Stephen Juell, *lyndraper* (linendraper), 1396.

Henry Malemaker, *malemaker* (trunkmaker), 1387.

John Mapilton, marbler, 1400.

Richard Norbury, mercer, 1384.

- Thomas Conston, *patymaker* (confectioner), 1397.
 Robert de Mildenhale, *pelter* (furrier), 1393.
 Robert de Uffington, pewterer, 1393.
 John Goman, pinner (dealt in pins, then new and expensive luxuries), 1389.
 John Brodok, *pulter* (poulterer), 1400.
 Andrew Smyth, of Candlewick Street, *pybakere*, 1392.
 Robert Bryen, scrivener (this was the public letter-writer and book-copyist; before the invention of printing, he was an indispensable person), 1392.
 William Hornyngton, *sherman* (he sheared the woollen cloth, and vamped it up for a second wearing), 1400.
 Richard Ewayn, *shether* (archer), 1391.
 Robert Markele, skinner, 1394.
 Henry atte Hulle, spicer, 1396.
 John Hanney, spurrier (spurmaker), 1400.
 John Rycheman, stockfishmonger (there were two kinds of fishmongers, wholesale and retail), 1392.
 William Staunton, tailor (women's tailors were separate from men's), 1397.
 Edmund le Tanur, tanner, 1243.
 Robert de Kelesey, taverner (keeper of a tavern), 1392.
 James Toothdrasher (probably a dentist, who as a rule was not distinguishable from the barber-surgeon), 1358.
 Maud Bailey, trimmer (she supplied gold foil, sewing silk, thread, etc.), 1387.
 William Heygrate, *vinter* (wine-merchant), 1400.
 John Pope, *weschaundeler*, 1392. (One of the most important callings.)
 Richard Depeden, weaver (this craft was considered to furnish especially good singers), 1397.
 John Pecche, wire-drawer, 1399.
 Edmund Dene, woodmonger, 1397.

To this list must be added the pattenmakers, cooks (who kept eating-houses), pepperers, butchers, paternoster-makers (who furnished roods and rosaries), herbaggers (or keepers of inns of the meaner sort), bakers, blacksmiths, brewers, carpenters, masons, painters, cutlers, saddlers, drapers, and dyers; and the long roll of mediæval callings is not exhausted, though the patience of the reader may be approaching that limit.

The great number of Johns in the preceding list can hardly fail to strike the eye. While the popularity of other names fluctuated, John and William were always in favour, and their feminine companion was Joan, next to which stood Eleanor and Margaret. No other names approached these in popular esteem. Mary and Elizabeth, from about 1450 to 1850 the favourite female names, were comparatively uncommon previous to the earlier date. It is also worthy of notice that several of these tradesmen take their names from their callings, and have no other surname. Surnames first came into use about 1200, but it was not till long after this that they became universal. By far the largest number may

be referred to one of three classes—firstly, patronymics, such as John Robinson, or John, the son of Robert. We once had such names as Fitz-Mildred and Fitz-Amabel, Margaret Johndaughter and William the Vicarson. Of this class are Beattieson (Beatrice-son), Allison (Alice-son), Perkins (Peter-son), Hewitson (Hugh-son), Edison (Edith-son), and Madison (Maud-son). The second class consists of place-names, such as John de Lincoln and William Melbourne; and to it are referable all such names as Thomas atte Kirkegate, Nicholas del Countynghouse, Nicholas othe Blakhalle, William atte Brook, or Adam del Wood. The third class is the trade-names, and many of our very commonest—Smith, Walker, Fuller, Wright, Spicer—come under this head. Among the most curious of these are John the Abboteschamberlayn, Henry Waterbailiff, Walter Botelmaker, and John Garlekmongere. Smith, now the commonest name of all, was much rarer in the Middle Ages.

So unsettled was the nomenclature, that when a man changed his residence, it was far from unusual that he should also change his name. An *alias*, therefore, was not at all disreputable. Alice Canterbury removed to Bermondsey, and thereupon became Alice de Bermondsey; and instances are not wanting of such complete changes as “William North of Cleye, otherwise William Blakene of Lenne,” and “John Boynton, otherwise called John Pokthorp;” no less than of the more intelligible interchange of “John Smaleleghes, otherwise called John Sisson;” or William the parsonsyoman, *alias* William Wynter.” For in many of these instances, and especially when the *alias* did not indicate a change of residence, it implied the conferring of an additional name by a man’s neighbours, derived from some peculiarity of person or habits. These personal names descended to a man’s children in few instances, which accounts for their comparative infrequency of occurrence in the present day; but in the Middle Ages they were extremely common, and they supply some curious information as to the customs of our forefathers. They may, therefore, be dwelt on for a moment in this paper. Some had to do with personal characteristics, whether beauties or defects; among these we find such as Greathead, Rednose, Sheepshead, Nutbrown, Whitehair, Gentilcorps, and a few indicating character, as Sweteman, Bonefelaa (good fellow), Gentleman. Some refer to eccentricities of dress, as Blackhat, Redsole, Le Ragged, Shorthose, Whitehood. But the most curious—and often the least flattering—are those which record a man’s habits, or allude to some event in his life. In this respect our ancestors were very plain-spoken. A simpleton was greeted as Cuckoo, Milksop, or Shearhog. A teetotaler acquired the

sobriquet of Drinkwater, while men of the opposite type were styled Goodale. Those of dirty habits had expressive names—Foulbaron, Rankditch, Staingrease, and Holdgrime. Misers were saluted as Wi' the Gold, Goldhoard, Sevenpence, Twenty-mark, and Pennyfather. Epicures became Hatecale, Maungeour (eater), or Sweetfood. The brisk, light-hearted man was Jolypas (merry steps); the scrivener, Inkpen; the loquacious, Manyword; the quiet and timid, Sadmay (grave girl); the reprobate, Wildblood or Spendlove; the violent, Screech, Squeal, Hurlbat, and Stabworkman; the severe or sarcastic, Poignant and Trenchant; the erratic and odd, Wrongwish or Strangeways; the effeminate, Damoyssel; while those whose relatives were better known than themselves, became William Packmanson, or John the Parsonsbrother. Awkward occurrences were kept in memory by dubbing their heroes Breakrope, Burndish, Huntplace, 'Nowhere, Strainbow, and Wildfowl. Quite as odd, but more difficult to classify, are Chauntemarle (sing-blackbird), Scrapeday, Southwind, Tuesday, Greyeyeson (son of blue eyes), Le Mop, and Bluebell.

In the present day, and for some centuries back, the plainer names have usually belonged to the commonalty, and the more elaborate or extravagant forms have been found among the higher classes. The cottagers' and farmers' children have been John and William, Elizabeth and Mary; the Hamons and Rolands, the Rosalinds and Ismenes, belonged to the rank above them. There are signs that we are about to revert to the custom of the Middle Ages, which was the exact reverse. Then the princess and the peeress were Joan, Margaret, Agnes, Isabel, or Anne: the daughter of the tradesman or the yeoman was Florianora, Amflesia, Sauncelina, Mazelina, Albinia, or Wynesia. The gentlemen did not share this taste for strange names; Deodatus, Aylwin, Godisman, and Percival are all the male eccentricities of this kind which I know. But no sponsor, during the whole pre-Reformation period, ever dreamed of christening a boy by such names as Newton, Davenant, or Mayfield. With our forefathers, a Christian name was one thing, and a surname quite another. Some Scripture names were in great request, such as Adam, Michael, and Bartholomew; others were entirely restricted to Jews, as Aaron, Moses, Solomon, and Rachel. Jews who were not called by Scriptural names bore extremely odd ones. Dieu-le-beneie (God bless him), Delecresse (God increase him), Chere (beloved), Emendant, and Ursel, were common among the men; Belia, Cuntessa, Floria, Licorice, and Rosia, were favourites with the women.

Some words, now considered slang terms, were classical English in the Middle Ages. Such expressions as "Very

jolly," "He is a young party," and "Pitch it in the corner," were used as perfectly proper. Some of our favourite outrages upon grammar, too, may be traced back for centuries. "The Lord Privy Seal should have found means to *have had* him," writes Lord Lisle in 1536; and "every one to keep *their* turn" occurs elsewhere. The "first beginning" was also a term in use.

One phrase is a matter of importance, for it is often thought to have originated with the Reformation, while in truth its date is in this country prehistoric. People of all classes and creeds are apt to fancy that "the Church of England" never acquired that title before the reign of Henry VIII., and that previous to that period all the English were Roman Catholics. No Middle-Age Englishman ever thought thus. Peers and commoners were summoned to Parliament "to debate on the condition of the kingdom and Church of England;" and "Protector and Defender of the realm and Church of England" was the title conferred upon Richard, Duke of York, in 1454. Convocation also was called together "for the safety of the Church of England." The Roman Church was spoken of by that name, as a separate identity, "the holy and universal Church" including both. The Abbeys of Westminster, Waltham, and Bury St. Edmund's, were "immediately subject to the Roman Church;" and it was "for the honour of God and the holy Roman Church" that Peter, Bishop of Aix, was received as the Pope's Legate in Parliament in 1390. The epithet of "most holy" was restricted to the Church universal.

The state of education before the Reformation can scarcely be described, since among the lower classes such a thing did not exist. The squire's son received some information at the hands of the village priest, who usually gave his instruction in the parvoise, or room over the church-porch; but the yeoman or peasant, unless destined for the priesthood, was taught nothing except what pertained to his calling, with the necessity of pulling his hair when he met the priest or the squire. Even when he was destined for the clerical office, very little training was considered necessary to fit him for it. If he could "say his office"—that is, repeat certain sounds which resembled the Latin words in the mass-book, that he should understand what they meant was quite a secondary consideration. The traditionary origin of the word "hocus-pocus," used by conjurors, is said to be the attempts of these ignorant priests to pronounce the words of consecration, "*Hoc est corpus meus.*" And very popular with the Gospellers of the sixteenth century was the story of an old priest who, being told that a word in the breviary was *sumpsimus*, not *mumpsimus*, replied that he had read it *mumpsimus* for over forty

years, and he was not going to give up his old *mumpsimus* for their new *sumpsimus*. The anecdotes themselves may or may not be true; but could such stories have arisen in a state of society where the clergy were "well-learned men"?

Music was very popular during the Middle Ages; everybody who had any voice at all was expected to sing. Their instruments were the spinnet and organ, the cither (guitar) and fiddle, the lyre (harp), the syrinx (flute), the rote (hurdy-gurdy), the trumpet, cornet, tabor, tambourine, and drum.

Favourite games and amusements were tournaments, archery, and wrestling, which were practised by the upper, middle, and lower classes respectively; tables (backgammon), chess, ball, football, and trap; throwing the bar, club-ball (a rude form of cricket), hand-tennis (fives), mall, battledore and shuttlecock, cross and pile (chuck-farthing), and prisoner's base.

Members of Parliament were always paid by their constituents. County members received four shillings a day, borough members two shillings; their travelling expenses being calculated at exactly double that rate. For the first day of meeting, the two Houses sat together in Westminster Hall. Then they separated for the remainder of the session, the House of Lords usually retiring to the White Chamber in Westminster Palace, the Commons to the Chapter-House of the Abbey. The mediæval session was generally much shorter than the modern, forty-seven days being about the average for the county members, and thirty-nine for the burgesses. The royal summons always commanded payment of fees and expenses, and stated for how long each member was summoned to sit. The "Merciless Parliament" of 1388, which sat from February 3 to June 4, is one of the longest upon record.

One of the most curious peculiarities of this time is the extraordinary tenures by which lands were held, instead of rent. Military service—namely, providing one or more soldiers, with their equipments, for a certain specified period, whenever called upon—was one very frequent tenure; so was a red rose to be paid on Midsummer Day. A snowball on Christmas Day also occurs. The manor of Benham, in Buckinghamshire, was held of the Crown by the service of keeping the door of the Queen's chamber on Christmas Day; and a messuage in Colne Wake by the presentation of a "wash" of oysters to the Lady of the Manor, wherever she might be, in the first week of Lent. One unlucky vassal had the pleasure, by way of rent, of holding the King's head between Calais and Dover! Another was bound to find two green geese and a bundle of straw for the King's supper and bed, whenever he passed within a given distance of the manor.

Some of our most hackneyed proverbs date back to the Middle Ages, and not a few of them were old even then. "All is fish that cometh to his net," is quoted by Colin Clout; "Man proposeth and God disposeth," by Piers Plowman; "Silence gives consent" (not in those words); "Three may keep a counsel if twain be away," and "Every honest miller has golden thumbs," are alluded to by Chaucer; while Wycliffe gives us "Hold not all gold that shineth" and "Rob Peter to pay Paul." The last-quoted proverb is usually referred to a much more recent date.

Import duty, in the year 1397, was collected at the rate of three shillings a tun on liquids and one shilling a pound on solids. The price of various articles, about the same period, ran as follows: wax, about 6½d. per pound; iron, 1½d. per pound; hay, 5s. per load; peas and beans, 6s. per quart; lock and key, from 8d. to 1s.; padlock, 8d.; masses for the dead, 1d. each; linen, 1s. 6d. to 1s. 10d. per yard; ribbon, 1s. to 1s. 8d. per yard; gloves, 4d. per pair; a kirtle of camaca (a variety of woollen cloth), 4s.; a slop, or skirt of the same material, 2s.; a feather-bed and bolster, £2; a pair of sheets, 6s. 8d.; a linen pillow, 6d. A cart with six horses and two men cost 6s. 8d. per day. The wages of a dairymaid in 1388 were 6s. 8d. per annum; of a palfrey-keeper, 13s. 4d.; a "kitchen knave," 6s. 8d. A book bound in cloth of silver is valued in 1378 at 3s. 4d.; and in embroidered cloth at 5s. The price of wheat per quarter, from 1363 to 1390, never rose above 10s., nor sank below 8s.

Among imports at this time we find green ginger, lemonade, sulphur, writing-paper, white sugar, rice (these came from Genoa), satin (from Bruges), armour (from Bordeaux and Naples), linen (from Flanders and Rennes), silk goods and wines from various countries, and furs, which bear in one instance the expressive name of wildware. The exports were dye-stuffs, straw hats (commonly supposed to be much more modern articles), bows and arrows (which last are distinguished as broad arrows, mark arrows, bolts, and flights), beds, knives, woollen cloth, linen "of the manufacture of Essex," Irish cloth and Norfolk cloth.

Our ideas of mediæval life will be most imperfect unless we people the ancient streets in our imaginations not merely with the lady and the knight, the yeoman and the serving-man, the scrivener with his reed pen behind his ear, and the mercer crying "What do you lack?" to the passing women from his shop-door, but also with the numerous orders of monks and nuns—with the parish priest in his cassock, now and then uplifting two fingers in benediction as he meets one of his flock; the friars of the four orders, and their innumerable

offshoots—Black, White, Brown, and Grey; the nun with her rosary hanging from her girdle; the sumner on his way to bring recalcitrant sheep to order; the pardoner with his letters of forgiveness for sale; the limitour licensed to beg without fear of law. In 1404 one-third of the land in England was in the hands of a priesthood of whom not a twentieth part resided on their cures; and in 1406 the annual income of the Church was five hundred thousand marks and eighteen thousand ploughs of land. This money, brought up to its value in the present day, is equal to six hundred thousand pounds.

Of those religious ceremonies which were not special to the "Roman use," comparatively few have survived to our day. Sermons were then rarely preached in a pulpit in church. The steps of the altar, and still oftener those of the town cross, were a favourite place. Those old churchyard crosses that yet stand here and there, sometimes marked only by a stump left in the ground, have heard many a fervent invitation to sinful souls, and many a passionate diatribe against the men who turned the world upside down. In the churches, during the fourteenth century, when the Gospel was read, women, no less than men, removed their head-gear. In that century the clocks made their appearance, which "told the hour of day by the wonderful chimes;" and this sound, to us so familiar and unheeded, our fathers flocked to church to hear, for the earliest striking-clocks were set up in the churches. For this desecration, this turning of the worship of God into a mere tickling of the senses, John Wycliffe and his poor priests thundered against those who committed it.

They were not so euphemistic as we are in this nineteenth century, nor did they consider it fitting, as some among us do, that the spiritually-minded people should bear all the annoyance, and the sensuously-minded people should enjoy all the satisfaction. They scrupled not to write down the latter as "merely nominal Christians, men of an animal nature, dismissing all faith in spiritual things." This state of things has come round again—human nature is always going round!—but where are John Wycliffe and the poor priests?

Our ancestors were great in symbols. Colours were symbolical with them: not only black for sorrow, and white for purity; but blue denoted remembrance, lilac stood for love, and yellow indicated jealousy. Their associations with flowers were a mixture of symbolism and superstition. That the rose should be chosen as the emblem of silence, the parsley of victory, the lavender of affection, and the columbine of unfortunate love, was innocent enough; but this was only the outside of the matter. These credulous people also unfeignedly believed that betony placed under their pillows preserved them from bad

dreams, laurel gave them prophetic ones, plantain enabled them to see their future husbands, and purslane prevented visions altogether. Betony was also held to impart holiness to the bearer, daffodils to portend death when they hung their heads towards the spectator, fern-seed to make its wearer invisible if gathered on Midsummer Eve, ivy to prevent intoxication, laurel to preserve from lightning, the rowan or mountain ash to avert fascinations and evil spirits, the rosemary to drive away devils and the plague. The teazle, when its down flew off, indicated a coming shower; and the pea-pod manipulated on Care Sunday, or the hemp-seed sown, informed a damsel whom she was destined to marry. Bees might only be bought or moved on Good Friday; and if they were not informed of a death in their owner's house, they showed their sense of the incivility by deserting his service.

A chapter on the superstitions of the Middle Ages would fill a volume, and that of no small size. Superstition entered into everything, from the priest who imagined that he drew down God's severest wrath by accidentally dropping the consecrated wafer (though he rarely expected it to follow any amount of profanity in language) to the girl who spent the night of Midsummer Eve in the church-porch, with the full anticipation of seeing a procession of the wraiths of all persons in her village who were to die during the ensuing year. Our ancestors foretold the weather for the year on the 25th of January; they prayed cross-legged for luck on St. Valentine's day; they ran about with firebrands on the first Sunday in Lent, thence termed Firebrand Sunday; they put out all their fires on Easter Eve, and lighted them anew; they ran through the fire on May Day—literally, had they known it, through the fire to Moloch; they washed their faces in May-dew to make them "beautiful for ever;" they practised divinations on Midsummer Eve with orpine roots and mugwort coals; they ate oysters on the 25th July, and turned their money when they heard the cuckoo, in order not to be in want of money during the year; they found matrimonial omens in nuts on All Saints' Day; they nailed horsehoes over their doors to keep away witches; they burnt the Yule-log on Christmas Eve, and hung up the mistletoe on Christmas Day. Very many of those customs were relics of old heathenism. Lastly, on New Year's Day and May Day they deemed it most unlucky to meet a woman, and they not unfrequently arranged to have "the New Year brought in" beforehand, with some person of the orthodox sex, and of the requisite dark colours. Many of these originally heathen superstitions are known to ourselves, though the majority of us look on them merely in the light of fun. But among the uneducated class they keep a far deeper hold

than with the educated, and it can scarcely be needful to add, they are much more observed by those who have no practical religion than by those who have. To this day, some who ought to know better are alarmed to sit down thirteen at table, and do not feel altogether easy if they break a looking-glass. It will always be found that long after a heathen religion is dead as a form of faith, it remains alive as a root of innumerable superstitions, not always to be traced to their source with certainty.

EMILY S. HOLT.



ART. III.—A RESEARCH INTO ORIGINS: A SCIENTIFIC INVESTIGATION AS TO EVOLUTION.¹

OF late, all of us, scientific and unscientific, have had evolution on the brain. The enemies of revealed truth were jubilant, hoping to be rid of a hated Book, the holiness it commanded, and the judgment of which it warned. Those who accepted revelation, and regarded evolution merely as a part of the manifold Divine process, began to be doubtful both as to the comprehensiveness and minute correctness of the sacred record; and whether, in future, physical science ought not to be considered, rather than Scripture, as the special revelation of God to man.

The growing lawlessness of men who boasted that they were without God in the world—did not know Him, would not, could not; and the evidence of common-sense and past experience that, apart from a recognised Divine authority, there can be no security for the continuance of morality nor safety of life, made thoughtful men hesitate as to accepting evolution. Scientists whom we delighted to honour, at whose feet we sat gladly as learners, and whose verified statements we were thankful for, declared, again and again, "the arguments against evolution are not worthy of thought." Nevertheless, as by instinct, most of us, charmed they never so wisely, would not believe.

Dr. Darwin, great as he was diligent and humble, told us of "The Origin of Species;" and as to "The Tendency of Varieties to depart indefinitely from the Original Type," Mr. Alfred

¹ For fuller statement of the process of reasoning, see "The Mystery of the Universe," Theme V. Kegan Paul, Trench, and Co., 1, Paternoster Square, E.C.

Russell Wallace wrote very ably—yet men generally were not convinced. The aim of this short paper is to vindicate the prudence of that reserve.

We admit, generally, that setting aside Agnosticism, which is without any claim to knowledge, there are only two available theories concerning the genesis of things: one, creative; the other, evolutive.

Evolution means (1) to evolve or to unfold one thing out of another; (2) a series or continuance of unrolling or evolving. It means that all things began in and came out from a something of which science affords no explanation; but that the general law, or mode of process, is declared by analysis, correlation, and synthesis, to be evolutionary.

Two faults attend the statement: it is not comprehensive, it is not accurate. We thus reason: present physical science does not accept the dogma, "worlds are eternal;" we know, about as well as we can know, that the constitution or framework of the universe is neither eternal as to the past nor as to the future; and evolution presents no explanation of the origin. Even if we assume the eternity of matter (the physical form of it), a great assumption, we have then to endow the structureless with potentiality of struction, the dead with the essence of life, and to give a power of becomingness to things before they are things; so that evolution tacitly assumes creation as a fact, while openly denying creation as a Divine reality.

The incompetence of the theory may be further seen: the unknown has to be postulated along the whole line. We are to believe that a straight line has some tendency to be not straight, and to take any and every direction; the invisible has a tendency to become visible, and then to go out of sight again. We must think that out of some uniformity came variety; from equilibrium, unequal pressure; that from some little form of life, which at first possessed neither form nor life, came every beautiful shape with the sweet sensations and rich emotions of all existence. In some way, which was no way in particular, the first monad, unknown to itself, evolved from within itself a larger, stronger, more adventurous monad; and this by continuous stress, attaining fuller variety and development, became every living thing: even that perfection of organism—a human being. This pretentious explanation of whatever is by that which is not, in which ignorance puts on a show of knowledge, is wholly incompetent to reveal any secret as to the origin or continuance of the universe.

In opposition to a theory so erroneous, we contend that every change in the physical universe, whether organic or inorganic, and the continuance of things, are wrought by dis-

tribution and redistribution of force and of matter. The approximate theory of the universe is not that given by evolutionists; but the true formula, explanatory of all origins, may be thus stated: The differentiation in time of the primal unity of eternal form and energy.

This formula, brief and definite, is sufficiently comprehensive to contain all the processes of the universe. It postulates only that One Eternal Power, represented in all phenomena, and acknowledged by every scientist; the Power by whom things that were not passed into the ordered solidity of Nature; the Power whom it is the glory of modern science to have demonstrated. This formula renders approximately thinkable the cause and nature of origins, the advance from the indefinite diffusion of matter to the attenuated nebulae, hence to the fire-mist, and on to the determined stability of worlds. It explains the advance from bioplasmic substance, knowing not itself, to the genius of Shakespeare and the sublimity of Milton. It accounts for uniformity in which was no change, and then every change; for the advance from equilibrium to that grand array of forces and distribution of matter, in which no line of direction as to force, and no two particles of matter, are the same for any two consecutive moments. For a process so stupendous, no narrow meaning, like that of the word "evolution," avails: the process from beginning to end is by differentiation. The verification is manifold.

i. As to matter.

Unthinkable, in some respects, as is the creation of matter; that it was not created is more unthinkable. We thus reason: all mechanical changes are by differentiation of force; all chemical operations—synthesis, analysis, affinity, repulsion—result from differentiated force. To obtain a definite base for physical science, we regard the diagram of an ultimate particle as a mathematical point which has no configuration: nevertheless, experiments in approximate vacuum and in chemistry show that the atoms are really substantial, and not mere force-points. Now, as science requires these to be as nothing, philosophy sees no difficulty in the thought, that as force-points, however infinitesimal, are a collocation of energy, so the ultimate atoms are differentiated from some one original substance, or from an indefinite diffusion which has no configuration. These particles, differentiated and aggregated by the primal energy, are the basis of the suns, systems, and constellations which sparkle in space. The process, from beginning to end, is by differentiation: all known matter—solid, fluid, gaseous, ultra-gaseous—assumes any and every form by differentiation of force.

ii. As to force and motion.

The sum-total of force and motion, so far as experiment and reasoning extend, can neither be diminished nor increased by the automatic action of any or of the whole of its parts. If we assume, as Kant did, that some parts of the chaotic mass were more dense than others, and that these gathered around them the rarer matter of the intervening spaces, this must be corrected by the fact that the nuclei, thus formed, would during time be drawn to a common centre; and then we should have—not collections of bodies like our solar systems, but a single sun formed by the aggregation of all. The only probable, not to say possible, mode by which we obtain masses moving round other masses is by differentiation of force.

iii. Formative power.

By the automatism of Nature, the energy of which science does not regard as an essence of matter, the universe is as an organism. Rivers embank themselves, sensitive but irrational creatures sustain and reproduce themselves, as if by knowing how. Energy forms, sustains, interpenetrates Nature, as to every part. Atoms and molecules arrange themselves, or are arranged, in crystal shape, living plant, intellectual man. As to the differentiation of animals and plants—at one end are monads so minute that we cannot see them with the unaided eye; at the other end are gigantic animals, and trees of more than four hundred feet in stature. The process is by differentiation of energy in manifold forces; by distribution and redistribution of matter, in displacing of old and regrouping of new molecules; the product is by a determinate regulation of structure, of form, of magnitude.

iv. The process of life.

Eternal energy, differentiated in force, converts inorganic matter into bioplasm; it lives, as in a moment; obtains a nucleus, and within that a nucleolus. The process is not evolutionary, but differential; for, though every organism is the child of pre-existent living matter, not one pre-existent particle continues to live in the new organism. It dies in giving life, and the life is not given to old, to handed-down substance, but to new and ever-fresh-arriving material. The life-substance seems one and the same for all; but the life-wave of differentiation is so marvellous, that no two living things are precisely the same, are never for any two consecutive moments composed of identical particles; every living structure is unceasingly differentiated throughout its particulate substance, and during every instant of its continuance. The process by which eternal energy differentiates force in life-giving operation is so vast, that possibly, in Time's measureless course, the whole substance may be endowed with life.

The substance of all germs being the same, it is differenti-

ation of force that gives variety of form, with varying and higher activities. This accounts for adaptations of organs to functions, and their cosmical relations. We also find that the force of heredity hands down parental likeness from generation to generation; not as by evolution from an epitome; for the child is not folded within the parent, nor is the oak in an acorn; the development of the embryo being no otherwise maintained than by redistribution of matter, and by the adjunctive forces of suitable surroundings.

Differentiation is the principle that explains the process by which unity of substance and the oneness of plan, observed in Nature, passed into universal variety. On one side we have the kinship of all life; then observing that lungs are modified from a swim-bladder; that our arm or fore-limb is similar to the arm or fore-limb of a bat; that the hand of a man is formed for grasping, that of a mole for digging; the leg of the horse, the paddle of the porpoise, and the wing of a bat, include similar bones in the same positions—we begin to know somewhat of the differentiated scheme of life. Our latest science confirms the statement of the Old Book, that Eternal Energy brought from the ground, by means of heavenly influence, all that delights our every sense, making it full of promise as to more light, order, and beauty.¹

All known life, substance, force, is one life, one substance, one force. By a differentiating process, we have in every embryo a modern recapitulation of ancient transformations in the history of species—and are able to speak rightly of their origin. Differentiation is the key to those leaps, sports, surprises in Nature; and to the coming of double flowers, or a dwarf, or a giant; showing that Nature is never more normal than when abnormal. Touched with a new force, she springs more joyfully and alertly forward, or, as if hindered, turns back.

v. Differentiation may be further illustrated by philology.

Take a word, say, in the Arabic language, and in changing its form by prefix or by suffix, a new and definite meaning is acquired. In Hebrew, by insertion of a letter, or by alteration of a vowel point, you may play with a word. As to Gilead, see Genesis xxxi. 46-48; as to Jezreel, Hosea i. 2. Every language affords instances; our own language is full of them.²

vi. History affords like facts.

¹ For specialities as to the origin of man, see "The Supernatural in Nature," pp. 134-136, 141, 192, 193, 289, 290, 302, 303, 320-324. Kegan Paul, Trench and Co.

² "The English Language." R. G. Latham, 1841. "Forms in *ster*," p. 201; and "Forms in *en*," p. 261, etc. "Elements of Comparative Philology." R. G. Latham, 1862. Part II.—Language in General Stages, 697-701.

Take the marvellous cities of Bashan: they are not the oldest, but their origin lies in remote antiquity; the Emim and Rephaim began to build them, or earlier giant architects.

On the earliest simple ponderous workmanship is raised Jewish masonry, graven with Jewish names. Later were the Greek temples and inscriptions. Then came Roman roads, Christian churches, Saracenic mosques, and now—Turkish desolation. These are not evolutions, but differentiations effected by physical, vital, mental forces.

vii. Climate, weather, the surface of the earth, are subject to the same law.

The morning may dawn bright and clear as an Italian or an Eastern sky. Soon a breeze is felt, then a cloud is seen; it spreads, it covers the sky; the darkness is felt; out of that darkness speeds lightning, intermittent or in continuous stream; and from the open windows of heaven torrents flood the earth. The raising or lowering of islands and continents, heat and cold, dryness and moisture, are by differentiation of forces, not by evolution. The wind, the flame, the rain, are the product of forces differentiated by the energy of the universe.

viii. Our natural senses are and act by differentiation.

Even in the time of Democritus it was thought that our senses are specialized modes of a primordial common sensibility; and the philosophical biologists of our own day are coming to a general agreement that the organs themselves were formed by a gradual differentiation and adaptation of those parts in which common sensibility was most frequently called into action. The sense of touch being taken as the mother sense. These senses are by means of nerves co-ordinated to transmit external impressions, the impressions themselves being the resultants of differentiated forces.

This can be verified: Light is ether in motion; the colours are by differentiation of that motion in the greater or less amplitude of the waves, so that they variously strike the optic nerve. Sound is by the impingement of differentiated atmospheric forces and waves on the acoustic nerve. Feeling, taste, smell, pass into peculiarities of sensation by differentiation of atomic forces. None of these are evolved; for, though intensity of heat generally produces light, there is light without heat, and heat without light; and though dull sounds may grow sharp, and noise become music, the process has nothing to do with evolution, but is one by which differentiation of force intensifies and quickens the vibrations.

ix. Differentiation covers every phenomenal process, accords the varieties of science, sufficiently accounts for all change, and indicates the mode by which all forces, forms, substances, sciences, are brought under one principle.

This seems to solve the cause and origin of things. The dry details of physical experiment, of biological investigation, of sensational and emotional organs and functions, when touched by scientific philosophy, are as stars to show the pathway of life. The whole is not so much an act as a process. The tendency of matter is to integration as worlds; their progress leads to life, their decay destroys living beings; yet from the dust of the tomb of suns and stars, new spheres are raised.

The whole is natural; but by a something beyond Nature, in Nature, and by which all Nature is. There is no confusion of the Eternal with the finite, of the Fixed with the transitory, of Cause with effect, of Infinity with space; but we discern some glimmer of a far-off light, a struggling to some far-off end; life seeks life—more and fuller; intellect and emotion press onward and upward.

x. It may be said: "Differentiation is a somewhat uncouth word." In reality it is better than evolution, being more comprehensive, more accurate, and is already in use; nevertheless, it seems desirable that we recall into scientific use the old word "creation."

That word has been laid aside because in pre-scientific times **בָּרָא**, create, was erroneously interpreted to mean a series of flats which were instantaneously effected. There is no real warrant for that interpretation.¹ The real and original signification is to cut, to form, to shape. In application to God's work, it is of transcendental meaning to express those transcendental operations which are peculiar to the Divine Being.² It means things made creatively, **בָּרָא לַעֲשֹׂה**, wonderfully, great works, literally new things (Isa. xlviii. 7). It is used as to the Incarnation (Jer. xxxi. 22). In the first chapter of Genesis **בָּרָא**, create; **עָשָׂה**, make; **יָצַר**, form, interchange in use (i. 1; ii. 2; i. 26, 27; ii. 7). The word is used as to being born (P'sa. cii. 18); and as equivalent to forming for glory (Isa. xliii. 7).

The same kind of misuse led to the laying aside the word "fiat." We use it rightly, however, as the initiating and performing that process by which matter is drawn from the invisible and aggregated; by which light appears; by which the expanse, or firmament, is freed from diffused matter; by

¹ "Non habet producendi ex nihilo vim."—"Concordantiæ Hebraicæ atque Chaldaicæ," Julio Fuerstio.

² "The Hebrew word is limited, in its primary meaning, to the working of God, and is never used in Scripture (where it is used in Kal thirty-five times) to describe the works of man, and presents an instance of the exactitude and precision with which the Holy Spirit writes."—"Wordsworth's Commentary."

which, in progress of time, the sea and land are formed ; and by which the sea and land differentiate their force to produce life.

In using the words "create" and "fiat," as to the operations of Eternal Energy, we pass beyond the limit and scale and manner of human performance, to the highest sense which our faculties afford, and the nature of the work required. The following reasons may be urged for use of the word "create":

1. It declares the transcendental action and effect of Eternal Energy in that differentiation of force by which things that are not are made—matter, life, sensation, emotion.

2. It states that the configuration, motion, life of the worlds are begun, continued, determined or limited, by that same Energy, even as by Infinity they are contained.

3. It manifests that the Eternal Energy, unlike all else that we know, is not contained by the universe; for, though present in every part, it transcends the whole, being that by which every part exists.

4. No other word—not evolution, nor even differentiation; not adaptation, nor natural selection—indicates, as the word "creation" does, that process which is wrought by something that is necessarily above Nature; a process that is a continual becoming by means of omnipresent Might present in every moment, in every force, in every point of space; Might not merely mechanical, but vital, intellectual, moral.

5. The word "create" is in common use to express the works or creations of genius in fiction, in poetry, in music, in any great operation. It denotes with due accuracy all that the man of science needs; it satisfies the piety of the devout; for it refers all phenomena to that supreme Energy, whom it is the glory of accurate science to have discovered as the "Be all and In all." In the presence of this Might we stand in freedom, with open face, and say: "We know, and know how we know; we believe, and know why we believe."

JOSEPH W. REYNOLDS.



ART. IV.—DIOCESE OF RUPERT'S LAND.

NINETEEN years have passed since the Rev. Robert Machray, now, as then, a Fellow of Sidney Sussex College, Cambridge, was appointed Bishop of Rupert's Land in succession to the first Bishop of the Diocese, Dr. Anderson. We expect that only a few of our readers realize the marvellous results of those nineteen years of labour.

There lie before us the Report of the Synod of the Diocese of Rupert's Land, held in the spring of last year; the Journal

of the Third Provincial Synod of the Church of England in Rupert's Land, held in the autumn; and a copy of the *Manitoba Weekly Free Press*, with an account of the unveiling of the portrait of the Bishop, presented to the diocese by the leading inhabitants of the Province of Manitoba.

Already the vast Diocese of Rupert's Land, which, when Bishop Machray was consecrated, extended from the borders of Lake Superior to the Rocky Mountains, and from the boundary of the United States to the Arctic Circle, has become an Ecclesiastical Province, the Right Rev. the Bishop has become the Most Rev. the Metropolitan, and the Bishops of Saskatchewan, Moosonee, and Athabasca have, since the years 1872 and 1874, relieved the Bishop of portions of his once unwieldy diocese.

At the Provincial Synod, whose Acts are contained in the Journal before us, the district of Assiniboia in the North-West Territories, as defined by the Dominion Parliament and containing about 95,000 square miles, was severed from the Dioceses of Rupert's Land and Saskatchewan, and formed into the new Diocese of Assiniboia; and the Archbishop of Canterbury was asked to appoint a bishop for the diocese as soon as provision could be made for his support.

Many of our readers are aware that last year the Hon. and Rev. Canon Anson, Rector of Woolwich, moved by the story of the growing spiritual need of the great North-West, resigned the important living of Woolwich to give himself to mission work. During the winter he has been acting as Commissary of the Bishop of Rupert's Land for the new diocese, and collecting funds for its endowment. Partly through his efforts, and partly through the help of the S.P.G. and S.P.C.K., the endowment fund is nearly complete, and not unnaturally the Archbishop offered the Bishopric to Canon Anson himself. The offer was accepted, and Canon Anson was consecrated in the chapel of Lambeth Palace on St. John Baptist's day, first Bishop of Assiniboia.

Hitherto the Diocese and Province of Rupert's Land has been honourably distinguished from many other dioceses which might be named, by the total absence, under Bishop Machray's wise and liberal rule, of all theological controversy. Differences between the Metropolitan and his suffragans, between bishop and clergy, or between clergy and laity, have been absolutely unknown. In the address presented to the Bishop when his portrait was unveiled, the clergy and laity truly say:

We thank God for all that has been done for our Church in Manitoba and the North-West through your instrumentality; but most of all for that spirit of harmony amongst ourselves and loyalty to our Bishop, which characterize our Church life, and which we feel you have ever done so much to promote.

We deem it a privilege to contribute in this slight way in handing on to those who shall come after us a copy of the form and features of one to whom our Church owes so much, and towards whom the hearts of both clergy and laity beat as one ; and it is our heartfelt prayer that the Great Shepherd and Bishop of our souls may long spare you to His Church in this portion of His vineyard.

We earnestly hope that the appointment of additional bishops will in no way disturb that harmony. It is possible that Bishop Anson may not take exactly the same line as the Bishop of Rupert's Land and his suffragans upon many of the ecclesiastical questions of the day, but he has visited the diocese, and entered into full and free communication with his future Metropolitan : he has had considerable experience of Church life and work, and must realize that it is of the first importance to the future of the Church in the North-West, that the prevailing harmony should not be disturbed. Much will, under God, depend upon the men whom the new Bishop attracts to his diocese. Something more than enthusiasm is needed in a new country, and sensible men will see the necessity of being ready to give up many preconceived ideas. In no respect has Bishop Machray more shown his judgment and discretion than in his careful choice of men to work under him. The strength of the Presbyterians in Manitoba, chiefly through the aid which they so largely receive from Canada, and the efforts made by the Roman Catholics at Winnipeg under the guidance of the Archbishop of St. Boniface, make it of additional importance that the union of the Church of England should not be disturbed.

At the same Provincial Synod it was resolved, in accordance with the request of the Bishop of Athabasca, that a new diocese should be separated from the Diocese of Athabasca, to be called that of "Southern Athabasca." A large extent of fertile land fit for settlement is likely soon to be open to immigration, and for this it is most desirable that the Church should be prepared. The present Bishop (Bompas) proposes to be absent for two years in the northern part of his diocese ; and this will be no exceptional journey : the vast extent of his diocese, and the long period that must elapse, wherever the Bishop professes to reside, before communication can pass between him and a great part of his diocese, make him desirous for its division.

We gather that he proposes to retain what may be called the missionary part of his diocese, the scattered settlements extending to the north as far as the mouth of the Mackenzie River, and to hand over to the Bishop of Southern Athabasca that portion of his diocese which is likely soon to be the abode of a settled population, including the celebrated Peace River district, the whole containing 122,000 square miles. Letters from Winnipeg tell us that the Bishop of Rupert's Land has

called a special meeting of his Provincial Synod for October 1, and that advantage will be taken of the presence of the suffragan Bishops to consecrate the Rev. R. Young first Bishop of this new diocese. Considerable interest will attach to this the first consecration in this new Ecclesiastical Province.

Bishop Bompas deserves to be as widely known and honoured as Bishop Selwyn and Bishop Patteson. No Bishop has ever travelled as he has done. The record of his journeys, as they may be read in the Church Missionary Society's Report, is simply marvellous.

While speaking of ecclesiastical organization, it remains to add that the Provincial Synod passed another resolution upon the subject of additional subdivision, expressing a hope that ere long the district of Alberta—containing 100,000 square miles, bounded on the south by the international boundary, on the east by Assiniboia and Saskatchewan, on the west by British Columbia, and on the north by the continuation of the line bounding Saskatchewan—should be separated from the Diocese of Saskatchewan, and formed into a separate diocese. When this is accomplished, as doubtless will soon be the case, the Ecclesiastical Province will consist of the seven dioceses: Rupert's Land, Saskatchewan, Moosonee, Northern and Southern Athabasca, Assiniboia, and Alberta.

Our hope is that the wise policy of Bishop Machray may be adhered to and developed, and that these seven dioceses may remain one united Ecclesiastical Province, recognising and governed by the constitution and laws agreed to at the first Provincial Synod, amended as they have been, and doubtless will further be from time to time, as the rapid growth of the Church and country require.

During his now long episcopate, the Bishop has consistently set before himself two guiding principles: (1) to ensure harmonious action within the Church, and (2) to build up strong central institutions for educational, mission, and diocesan purposes. To these he refers in the reply which he made to the address already referred to, which was presented to him when his portrait was unveiled:

I cannot tell how I value that harmony and loyalty to which you refer as subsisting in this diocese. A bishopric was not of my seeking. Indeed, I have such a disinclination to any public appearance that I sometimes wonder that I ever accepted the office. I can truly say that the main reason of my acceptance was that I thought that, with my views and probable line of action, I might be of some small service to the Church. I mean that I thought that I was likely to bring round the Church the hearty goodwill and co-operation of her members, and secure, unless there should arise unfavourable circumstances, that harmony which is essential both to comfort and progress.

You speak of the time of my past episcopate as most eventful. You

may well call it so ; but if the past has been eventful, is not the present critical ? Humanly speaking, it depends on the way we are enabled to supply for the next few years the ministrations of clergymen to the new towns and settlements that are rising up so rapidly over the country, whether we shall be as a Church, a power for good in this land, or merely comparatively a secondary body.

I feel glad that you express your approval of the policy that has been pursued in this diocese, of building up strong central institutions for educational, mission, and diocesan purposes. My hand has been a guiding hand, but the policy has been a diocesan one. It was my first care in my episcopate to establish synodical organizations, and not a step of any consequence has been taken, till first the approbation—and I am happy to say in every case the unanimous approbation—of both the clergy and the lay representatives of our congregations was given. No money has been raised in England for any diocesan object, but with the knowledge and at the expressed wish of the Synod. I do not mean that I see any absolute necessity for this. I simply state it as an important fact.

In accordance with the second of the two principles named above, the Bishop has taken an active part in building up the educational institutions of the province.

We have before us the Act passed by the Dominion Parliament in 1877, establishing a university for the province, "on the model of the University of London, for the purpose of raising the standard of higher education in the province, and of enabling all denominations and classes to obtain academical degrees." Of this university the Bishop of Rupert's Land is the first Chancellor. In the Act constituting the university, it is enacted that "all incorporated and affiliated colleges shall have the entire management of their internal affairs, studies, worship, and religious teaching." It is also enacted that "the following colleges, incorporated at the time of the passing of this Act, shall be in connection with the University of Manitoba . . . that is to say, the College of St. Boniface, the College of St. John and the Manitoba College ; and the Lieutenant-Governor in Council may, from time to time, affiliate other incorporated colleges with such university, on being satisfied of such colleges being in operation, and possessed of the requisite buildings, and a staff of professors and teaching officers to entitle such colleges in his judgment thereto."

Up to the present time no other colleges have been so affiliated. St. Boniface is Roman Catholic, Manitoba is Presbyterian. The university therefore, with its several colleges, forms a kind of republic. In St. John's the teaching is in accordance with the Church of England. There is daily morning and evening prayer. There is also in the university a special arrangement for faculties in theology in connection with the different associated bodies or colleges. Thus in St. John's College there is a special faculty in theology, by which the degrees of B.D. and D.D. are given. In it are educated candidates for the ministry, and students proceeding to

degrees in the university. At present there are in the college about twenty students taking up a variety of different subjects; reading not only for the ordinary B.A. degree, but also for mathematical, classical, natural science, and moral and mental science honours. The statutes of the university which are before us, show that the standard both for ordinary degrees and for honours is quite as high as that of our universities, and last year's "University Calendar" contained the various examination papers, which might for anything they did or did not contain, have been set at the University of Cambridge. The number of candidates for each tripos was small, but there was no lowering of the standard in consequence.

In connection with St. John's College there are five professorships with small endowments, three of which are theological. One of these was founded by friends of the C.M.S., (the late Henry Wright was a liberal benefactor to the college), and one by the Bishop himself, whose munificence to the diocese and college has been very great. The S.P.C.K. also has given material help. Of course the students' fees will not for some time to come go far to provide salaries, but it is of vital importance that the teaching of the college should secure for it the confidence of the country, at any rate of all members of the Church of England resident in it. Connected with it is the St. John's College School for Boys, and the St. John's College Ladies' School for girls, towards the foundation of which the Rev. Henry Wright contributed £2,000, so that the education provided covers a very wide field.

Thus has the Bishop, with far-seeing wisdom, done his best to provide, in connection with the Church, for the educational wants of the country, and also arranged to train on the spot efficient men for the work of the ministry, well knowing that unless he can do this, the supply of men will be insufficient and uncertain.

Before leaving the subject of education, it may be interesting to add that an observatory is in process of erection, at which true time will be daily determined, and sent to various public bodies. The necessary instruments, a very fine transit instrument constructed by Messrs. Troughton and Simms, with reversible apparatus, and all the latest improvements, an astronomical clock, and a chronometer, have been provided by the liberality of the Macallum family; and the Bishop is now looking out for a gentleman of mathematical and natural science attainments to be at the head of the observatory, and to take some part of the college teaching. The Government will give some little pecuniary aid towards his stipend in return for the correct determination of time.

The Rev. John Macallum, whose family have so liberally aided the diocese, was formerly a very faithful and successful master of St. John's College School, when it was known as the Red River Academy, and in his memory the Macallum library was given to the college, and the Macallum Scholarship founded; while in memory of one of his daughters a very fine anemograph was given to the college, and a yearly sum of £30 has been laid aside for the purchase of instruments and apparatus.

Miss Caroline Hutton of Lincoln, and Dr. Isbister, a former pupil and fellow, have also been large benefactors; and a scholarship has been founded in memory of the Ven. William Cockran, Archdeacon of Assiniboia, one of the earliest ministers of the Church of England in the country, who laboured there with singular devotion during forty years.

The college possesses endowments for four or five fellows, about twenty-five acres of land likely in time to increase in value, and new buildings rapidly approaching completion, but on which a considerable debt remains. There is also, through the self-denying liberality of the Bishop, the nucleus of a fund to assist the clergy and missionaries of the diocese, whose means are too often very scanty, in the education of their sons.

Upon his return from England in 1878, after a stay of twelve months, during which he had exerted himself to raise money for the wants of the diocese, the Bishop was presented by the Lieutenant-Governor and the leading inhabitants with a purse of money, which they were anxious he should consider a personal gift. The Bishop insisted upon applying it to the formation of this fund, upon which he said he had long set his heart.

While the Bishop has thus established upon a sound and permanent basis the Church of England College of St. John's, both as one of the colleges connected with the University of Manitoba, and as a place of "sound learning and religious education" for the youth of the rising province, destined, we hope, to supply efficient candidates for the ministry, as well as able men for the important offices in the State, the Cathedral Church of the diocese was created by Act of Parliament a Collegiate Church, the theological professors and the Archdeacons being its Dean and Canons. These not only attend to the Church and Parish of St. John's, but also do a great deal of serviceable mission work in the diocese. In this way other parishes in the city of Winnipeg have been prepared to be independent spheres of work, and useful mission work has been done in more distant parts; for example, one of the Canons never failed to take fortnightly a service at Wood-

lands, a place thirty-five miles distant, though to do so he had to drive over thirty-five miles of prairie-land.

Thus the cathedral and college staff forms a strong, compact, and useful body: not merely a name, but a reality; the cathedral establishment will be permanently endowed with money raised by the sale of glebe-lands formerly given by the Hon. Hudson's Bay Company. The rapid rise two or three years ago in the value of land enabled the Bishop, acting in accordance with powers given by the Synod, to sell some portion of this land advantageously. Some still remains unsold, and what is believed to be only a temporary depression has delayed further sales.

When all arrangements are completed the combined income of a professorship and canonry will be only just sufficient to ensure the appointment of competent men. One of the latest additions to the cathedral staff was the Rev. Canon Coombes, who has been appointed Precentor, the Bishop being anxious to have a really good cathedral service, and therefore rightly making it a condition of the appointment that the Precentor Canon should have a thorough knowledge of music.

Thus is the Bishop making an earnest effort to establish in the new country ecclesiastical and educational institutions upon the model of those in our own land, which have stood the test of centuries of experience.

At the time of the last Diocesan Synod it would appear that the number of clergy in the reduced Diocese of Rupert's Land was forty-eight; there was some increase in the last year, but in his Synodical Address the Bishop spoke of seven hundred townships without a resident clergyman, and he contrasts what the Church of England is able to do with that which the Presbyterians and Methodists accomplish through help largely received from Canada.

We have purposely said nothing of the rapid growth of the country. When Bishop Anderson went out in 1849 he received letters from England twice a year; in 1866 the population of Winnipeg was 200; in 1871, 300; it is now about 25,000. It now stands third in the list of Canadian cities, and telegraphic communication with it is as easy as with Calcutta or Bombay. The corporation was able to raise loans last year at 6 per cent., this year at 5 per cent., in the city of London.

There is uninterrupted railway communication from Lake Superior to the Saskatchewan, a distance of 1,000 miles; Winnipeg is in direct communication by two railways running south with the United States, and the Canadian Pacific Railway is being rapidly pushed to the westward, and in 1883 was already constructed for 500 miles west of Winnipeg. The

Red River is navigable for a considerable distance; there are 1,200 miles of navigation on the Saskatchewan, and vessels trade on the Assiniboine River as far as Fort Ellice. There are, we read, 200 post-offices in the country, and telegraphic communication over a large area.

As many of our readers are aware, the Society for Promoting Christian Knowledge are publishing a series of handbooks for colonists, under the direction of the Tract Committee. The cost of each is only 2d.—1½d. to subscribers. No. 1 is upon Canada. In it is an admirable account of Manitoba and the North-West Territories. The arrangements for free grants of land are fully explained, and most useful information upon the cost of living, the demand for labour, the wages paid, the capital required by intending settlers, and every possible subject upon which an emigrant can require information. There is an excellent map of the country, a chapter of simple hints for preserving health, and lastly two appendices: (*a*) a brief form of commendatory letter, which it is suggested that a clergyman should copy and give to any parishioner about to emigrate; and (*b*) prayers for the use of emigrants—a morning prayer, an evening prayer, one to be used during the voyage, one on safe arrival after the journey, and one on first settling in the new country.

We feel convinced that much may be done by any clergyman who is actuated by the same spirit which dictated the compilation of this handbook to preserve the emigrant faithful to the Christian religion and to the Church of his fathers.

The Society deserves great credit for the admirable way in which it has carried out one of the suggestions by the late Archbishop of Canterbury, made in a letter dated Dec., 1881, upon the subject of the Church and Emigration. His Grace took a warm interest in the work of the Bishop of Rupert's Land, and foresaw the importance of strengthening his hands. Four years ago he addressed the following letter to the writer of this article:

I address you as Commissary of the Bishop of Rupert's Land in London. The Bishop has forwarded to me the important letters which I enclose, setting forth the pressing needs of his rapidly growing work in Manitoba.

I should feel much obliged if you could see the secretaries of the great Church Societies, and ask what advice they can give as to the best mode of seeking aid for this most important work.

Looking to the probable future of Manitoba, the claims set forth by the Bishop seem to me to be of an exceptionally important kind, and I cannot but think that no time ought to be lost in helping the Bishop to meet the wants of the rapidly growing population.

I shall be glad to hear from you the result of your communication with the Societies.

On this occasion, and on other occasions before and since, both the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge responded to the appeal of the Bishop as liberally as their funds would allow; the Colonial and Continental increased the help they were giving to the diocese; while the Church Missionary Society, whose special work is of course Missions among the Indians, strengthened the Bishop's hands by vesting most of their lands in Manitoba in his trust for the purpose of forming from the sale of the land some permanent endowment for the missionaries.

And yet, with all the aid which he has received, the Bishop in his address to his Synod last year points out how great are still the needs of the diocese.¹

The Presbyterians of Canada are fully alive to the gravity of the situation. Early last year they voted 16,000 dollars for work in the North-West Provinces, became responsible for 40 missionaries, 13 of whom, the Bishop tells us, arrived in the country as soon as the news of their appointment.

We trust the Bishop will ere long obtain all the assistance he needs. From causes not hard to learn, into which we do not care to enter, the aid he has received and can expect to receive from Canada is small. The colonists themselves are doing well-nigh as much as can be expected of them. When localities were selected for the new missions which it was

¹ "More than 50 municipalities have been formed for local government in the parts of Manitoba now being settled. In only 15 of them is there a resident clergyman of our Church. In the others, containing nearly 700 townships, each township consisting of 36 square miles, we have no clergyman. Yet there are few of these townships without settlers, and they are as a whole being rapidly taken up and sparsely settled on. In fact, in the municipalities in which we have a clergyman there are several having only one clergyman for from 14 to 40 townships. But to feel the full gravity of the position of the Church, we have to look beyond Manitoba. A large part of the immigration this year is passing into a part of this diocese in the North-West Territory, lying west of the Province of Manitoba, in what is the proposed Province of Assiniboia. There is yet only one clergyman in all this new province for the incoming settlers. He is stationed at Regina.

"This is surely a most grave state of things. In fact, to realize its full gravity we have to look beyond numbers. If we merely look at numbers, we may find in some large city in England a larger population, in a sense, without the means of grace, than our whole population. But the numerous settlements scattered over this land are each of them a distinct centre, around which population will rapidly and steadily gather. And our not occupying these centres means, if it is to continue, the abandonment by our Church of large sections of this new country, and of course, in time, of a large portion of its population, including a full share of those brought up as Churchmen."—"Address of the Bishop of Rupert's Land. 1883."

proposed to establish last year, the Bishop found in every case the people prepared to guarantee from 300 to 500 dollars a year. One station—Brandon—became self-supporting within the year.

But the needs of the diocese are still very great, and, humanly speaking, if they are ever to be supplied it must be now. It is impossible to forecast the future, but those best able to judge believe that before twenty years have passed away the whole country will "be covered with a network of railways, and the prairies be cultivated and planted, and dotted over with the comfortable homes of an intelligent, a prosperous, and a contented people."

To Bishop Machray it has been given, in the Providence of God, to lay deep and firm the foundations of the Church of the future. We pray that God's blessing may rest upon his exertions, and that he may live to see the fruit of his self-denial, his zeal, his wisdom, and faith. It is to him a matter of deep regret that so much of his time has of necessity been spent in "serving tables." It could not be otherwise; he has, we believe, prepared the way for the maintenance of the faith of Christ, and the development of spiritual life among the future inhabitants of North-West America.

C. ALFRED JONES,
Commissary of the Bishop of Rupert's Land.



ART. V.—CURIOSITIES OF CLERICAL EXPERIENCE.

II.

HAPPILY for the mental repose of the overworked clergy, all the episodes in their experience of the "changes and chances of this mortal life" are not confined exclusively to the solemnity of the sick-chamber, or to the solitude of the bed of death. There are incidents of almost daily occurrence, especially in large London parishes, which are interwoven into the ever-shifting panorama of human existence, with its trials and its triumphs, its cares and crosses, its weaknesses and wickednesses; and they form a tangled network, almost if not altogether impossible for any finite creature fully to unravel.

For what is our life
But a mingled strife,
Of darkness with light contending;
We have smiles with our tears,
We have hopes with our fears,
And with triumphs our trials are blending.

Like pieces of coloured glass in a kaleidoscope, our lives present an almost endless variety of combinations merely by the slightest alteration of one or two of its minor details. There are no two human faces that exactly resemble one another. It is far more difficult to find two human experiences that are in every respect coincident. As the lineaments of our features exhibit a certain uniformity in expression, so the general history of the vicissitudes of families and of individuals possesses a certain similarity in the main, with divergent varieties in detail. It is this unity in variety in the fluctuation of human misfortune, to which mortal creatures are subservient, that constitutes so much of the interest which attaches to clerical work in large and populous parishes.

These experiences, as well among the rich as among the poor, are so variously shaded that they form a world of wonder, far more curious and more instructive than anything to be met with in the world of fiction. "The latter," as Lord Bacon says, "fillet the imagination, and, yet, is but with the shadow of a lie."¹ The romance of real life has one great advantage. The persons here described are not the children of fancy, or of feeling—the shadowy phantoms of a brilliant imagination, but the creatures of God as they actually exist in the everyday world around us. And they are put before us in such abundance, with such distinctness, in so many combinations, that it is scarcely possibly for any mind, however gifted, to *invent* such complicated histories of all sorts and conditions of men. By the study of such facts in the ordinary concerns of daily life, we obtain the evidence of positive experience, consisting of what Bacon, in the last words of his *Thema Caeli*, terms "*Mobilem Constantiam*"—variable constancy; or, in other words, substantial unity in the main, with circumstantial variety in detail.²

In my last article I described an experience which certainly was tinged with the hue of extreme sadness. I fear that the social entanglements of the present one are not less so. And here let me observe, in passing, that it is very difficult for any person to impart to those who are not spectators of any scene, those almost infinitesimal incidents, in themselves perhaps mere nothings, but in the aggregate very important, which contribute so much to the general effect of the whole. No description, either by pen or pencil, can adequately convey to those who have not been intimately acquainted with all the circumstances of any particular case, a full and complete ac-

¹ Bacon's Essay on "Truth."

² See Mr. Leslie Ellis's edition of Bacon's Works (Ellis and Spedding); also the article in the *Edinburgh Review*, October, 1857, by the late Master of Trinity College, Cambridge, Dr. Whewell.

count in all its bearings, of any story in private life, with all its surroundings and manifold embarrassments. No artist has ever acquired the art of painting misery as it presents itself. No writer has ever become so expert in the delineation of character as to be able to reproduce the expression on the human countenance, as the sunshine or the shadow passes over the face, according to the varying emotions of the mind.

The family which forms the subject of this narrative was very intimately known to me some years before I was ordained. I knew them in their palmy days of prosperity, when they lived amid all the surroundings of luxury and wealth. I knew them later on, in their distress, when forgotten by all but a few—very few—old friends, who did all they could to help them. The head of the family was a gentleman apparently in the enjoyment of an ample fortune. His wife was the daughter of an officer in the army. He fought in the battle of Waterloo, and, at the time, was attached to the staff of the late Duke of Wellington. When I first became acquainted with them the family consisted of the husband, the wife, and two children—daughters—one twelve, and the other seven years of age. Everything that money could supply was at their disposal. Men-servants and maid-servants, more in numbers than were actually required; horses, carriages, and all the modern appointments and improvements which form the *tout ensemble* of a well-ordered dwelling-house. The house itself stood in a park of some three hundred and fifty acres. Their home was a *place de luxe*. They entertained on a scale of sumptuousness and splendour. Troops of friends surrounded them, and everything that could be gained from the pleasures of society was well within their reach. Now, here was a condition of life that gave a fair promise of being permanent. And yet, within seven years from that date this family had fallen out of notice as completely as if they had never existed. When I bade them farewell in 1848 they were in honour, in prosperity, and in peace. When next I saw them they were in dishonour, poverty, and ruin. Seldom had I seen such a reverse of fortune, and seldom had I suffered more pain than when I contrasted their then present and their past career. *Longa est injuria, longa ambages*. It is a long story, with many ramifications.

The first step on the road to ruin is sometimes hardly perceptible to the unhappy victim himself. It is only when he has made some progress that he begins to notice his gradual descent. At first it is only a little departure from moral principle—very little. In many a dismal story of private life, the sin which threw its chill withering shade over all succeeding years, from which there was no refuge but in the darkness of the grave, was committed, perhaps, without premeditation or

design, simply by the victim being off his guard. A long level of prosperity, at times, blunts one's moral perceptions; and a man is apt, in that state, to yield to soft and seductive influences, which, in the hardier experience of adversity, he would have spurned from him and resisted with comparative ease. A slight divergence, at first, from the warnings of conscience, leads on to mischief. "The beginning of sin is like the letting out of water." One drop tunnels the way for another drop, the second for the third, and so on till the outlet becomes gradually easier and wider, so as, at length, to afford an unresisting barrier for the bursting of the flood-gate.

'Twas but one little drop of sin
We saw this morning enter in,
And lo! at eventide the world is drown'd.¹

The subject of this sketch affords a melancholy illustration of the painful process of the gradual development of evil. When I knew him in his better and brighter days, he was, to all outward appearance, a just and upright man, kind-hearted, generous, and sincere. He was a regular attendant at church. In the eyes of the world his conduct was exemplary. He seemed to be an affectionate father, an indulgent husband, and, so far as could be known, in every relation of life—public, social, and private—he was all that could be desired. But, there was "a fly in the pot of ointment." No one ever suspected it. Under outward conformity to the proprieties and amenities of society, his true character lay concealed. He was living for mere appearances. He loved sin, he loved money, he loved the world, and the sequel of his history fatally proved that his regard for them outweighed every higher and holier consideration. Self-delusion often blinds a man to the momentous peril of his habitual state of life, and thus he goes on "deceiving and being deceived."

This was the secret of the greater part of the misery which overtook the subject of this sketch. He was a man of brilliant imagination, a clear thinker, a forcible writer, and of considerable attainments in literary and scientific pursuits. His head was well-informed, but his heart was at fault. His character gradually, perhaps insensibly to himself, was being formed on the model of respectable hypocrisy. He kept up the outward proprieties of life, which is all that the world generally demands, but, in secret, he was indulging habits destructive to the influence of true manhood. Of this, at the time, I knew nothing. I considered him to be a shrewd, intelligent man, upright and honourable in all his dealings.

The proximate cause of the break-up of his home was his

¹ Keble's "Christian Year." Sexagesima Sunday.

strong propensity for speculation, mainly in railway stock, although he did not confine his pecuniary transactions to that particular form of financial uncertainty. He had invested very largely in North British railway shares, and, as owing to a calamity befalling that line in 1848, the shareholders were called upon to pay up the full amount of their shares, he found it impossible to meet his heavy liabilities. It was particularly unfortunate for him that at the same time several of his other investments turned out very badly, so that he was obliged to declare himself a bankrupt. His mania for speculation grew with what it fed upon, and, as such men generally are not content with dealing in transactions which they could pay for in money, any sudden and considerable fall in the price of stock very seriously embarrasses them. He was one of those amateur speculators who bought largely on what is called "time bargains;" that is, buying shares for which the purchasers do not pay at the time, hoping that on settlement-day, either fortnightly or monthly, the shares may rise, and that they may realize a good profit. Or, if they fall a little, there may be no very serious loss. Public opinion loudly condemns the gaming-tables at Monte Carlo, and already in various parts of Europe such places, where games of chance have ruined thousands, have been shut up by order of Government. But these "time-bargains" entered into by outsiders, not connected with the Stock Exchange, are quite as destructive to morality and peace of mind as any gambling saloon. It was this system of haphazard speculation that brought shame and ruin on a once affluent family, through the inexcusable folly of the father and husband, whose foresight was not keen enough to provide against contingent possibilities. Accordingly, within one short week, he reduced both his family and himself to the very verge of ruin.

I had not seen him for some time, and I knew nothing of his impecuniosity. He expressed a wish to see me, but he gave no reason for his request. I went to him at once. There was no perceptible change in his domestic economy. During dinner I suspected nothing. He maintained his usual cheerfulness of manner, and conversed just as if he were still in the enjoyment of his good fortune. After dinner, and when the ladies had retired, he asked me to go with him to the library. Still, nothing in his voice or manner indicated the slightest suspicion of anything being wrong. When he had shut and locked the door he slowly walked to the hearthrug, and standing with his back to the fireplace, he said: "I want to confide to you a very sad secret." As he said this he held out his right hand to me, which I took, and putting his left hand on my shoulder, he added with the utmost possible self-

possession and coolness: "I am a ruined man." "How? what do you mean?" I replied, with astonishment. "I am bankrupt; the North British Railway Company has called for payment of the shares which I have in it, and this, and other failures impinging at the present moment, have been too much for me; and, without now entering into details, suffice it to say, it is all up with me; I am ruined, and I must leave this place before one month is over."

I was so bewildered and grieved that I felt that peculiar sense of choking which we sometimes feel, as if something suddenly stuck in one's throat, and burying my face in my hands, I could not help giving way before him. "For God's sake," he said, "don't do that, or you will unman me. It relieves me to make known to you my awful downfall, but I must keep cool and bear up as well as I can, for the sake of my poor wife and children." While he was talking to me I stood speechless, being astounded at the sudden tidings. We then sat down, and he gave me a full account of the hopeless imbroglio in which his finances were entangled. I was devotedly attached to him and to his wife, and this unlooked-for catastrophe, coming upon them with such a sure and swift visitation, took me completely by surprise.

When we rose up to leave the library, it being now about ten o'clock, I asked him to excuse my going into the drawing-room, as I felt certain that his wife, with true feminine penetration, would notice that there was something wrong, and in order to avoid "a bad quarter of an hour," I begged to be allowed to return to my room. That night passed wearily with me; sleep did very little to beguile its long hours. The future of this unhappy man and his ruined family rose up before me like a ghastly nightmare, and I could think of nothing but the painful realization of sorrow which was in store for my friend's wife the next day.

Night exaggerates everything. I was therefore glad when the morning came, and that one could reflect with some degree of coherence upon the facts related to me the previous evening in the interview in the library. The more I weighed all the circumstances of the case the more hopeless it seemed. His wife, not being very strong, seldom came downstairs until about eleven o'clock. Up to that time, on that day, her husband had not told her anything. He was afraid that it might seriously affect her, as she was out of health, and had been so for a long time. However, there was no help for it, and sooner or later she must be made aware of the terrible collapse of the family fortunes. A little after twelve o'clock I was sent for to go to the library. There the scene was painful in the extreme. He had broken the news to his wife, and she was

completely prostrate. She looked at me as I entered, and such a look! Her face and her whole bearing betrayed the silent anguish of her mind. She could not utter a word. Her look was enough. It was more expressive than any words. Her utter despair reminded me of the words of the play which I once remember to have heard the late Charles Kean render with that inimitable pathos for which he was so remarkable:

The bruised worm may turn upon the hoof that treads upon it—
The crushed one lies motionless.

For crushed, indeed, this poor woman lay there, with a new world of agony just opening upon her sight.

I think it is La Rochefoucauld who says, with his usual play of irony, that the misfortunes of our best friends are not altogether without a certain portion of satisfaction to us. That statement I beg leave to deny as a universal proposition. This clever satirist defines friendship as "a community of interests, not of souls." There is, perhaps, a shadow of truth in it, in so far as we realize the sense of our personal security from the danger or the distress we look upon, but it is not true to nature to allege that the misfortunes of those to whom we are endeared by a *community of soul* can give us anything but pain. If friendship be only "a community of interests," Rochefoucauld may be right, but it is to be feared that he knew but little about the almost sacred bond which cements together those who are one in soul.

That scene of agony, in one short hour, had painfully depicted, in this broken-hearted woman's face, that sense of despair which arises in the mind when hope has fled. Anyone who has ever seen the sunset on the Alps, as the departing rays are shining upon its snow-clad summits, have always been struck with the beauty of that roseate hue, "*La rose des Alpes*;" and then, while still gazing at the crimson colour, all the brighter by the mantle of snow on which it plays, suddenly the whole scene changes with the receding sunshine, and the cold, leaden hue of desolation quickly succeeds to the previous picture of light and beauty. So was it with this now desolate woman. In so brief a space she became so altered in expression that it would be hard to believe that her face only an hour before had been lighted up with the happy buoyancy of prosperity and contentment, the mistress of a household bright with every blessing, apparently, and without a care to cloud the illuminated prospect that lay before her. But what a sudden change came over the entire scene! The shock which she had received told terribly upon her, though her husband tried his best to soften down the unpalatable truth.

After a short time she went to her room, and to her bed, for

she was unable that day to face her servants, knowing that on the morrow she should have to give them all notice to leave. The sight of her children added to the intensity of her grief, and, altogether, she presented as sad a spectacle as one could well imagine of the effect of the sudden transformation from the height of temporal prosperity to the depths of ruin.

But, it may be thought by some of my readers that this lady might have borne her misfortune with greater heroism. Many instances are on record of similar vicissitudes, and yet the family history, though deprived of its former glory, still went on fairly well so far as domestic happiness was concerned. The noble spirit of the old prophet has had many brilliant counterparts. Though his fig-trees did not blossom, nor fruit was on his vines; though his olive-gardens failed, and his farms refused to yield their wonted crops; though his flocks were cut off from the fold, and the herd from the stalls—yet all was not lost. Far, very far from it. He could still rejoice in the Lord, and joy in the God of his salvation. Notwithstanding his worldly adversity, even carried to the verge of destitution, he could and did say and feel that “The Lord God was his Strength, and that He could make him walk upon high places.”

The moral splendour of such trust and such rejoicing in the dark and cloudy day, is incomparably superior to every argument drawn from the external evidences of Christianity. It is what Aristotle calls the habit of the mind—the prevailing drift of the thoughts and intents of the heart. How can the vicissitudes of time wear down such nobility of soul as that? The triumph of faith, the conscious security under the guidance and protection of Providence, and the childlike trust and calm repose in the Divine promises, have sustained thousands under the most afflictive dispensations. But this cannot be unless the heart is right with God. How often may be noticed in daily life the practical illustration of the double interrogation of Eliphaz to the patriarch Job! He answers one question by asking another, “Are the consolations of God small with you? Is there any secret thing?” If there be any secret sin, there can be no Divine consolation in the day of trouble, or indeed in any other day. Now, it was just this “secret thing” that embittered and intensified the financial failure of this family. The husband, it turned out, had, for a long time previous to his downfall in money matters, contracted a false tie. None of his friends suspected him. There was nothing in his outward demeanour to indicate it. But “blood will out,” and the proverbial bird in the air brought the tidings of it to this man’s wife only the very day before the announcement of his bankruptcy. Sorrows, they say, seldom come singly. Thus

both in money and in morals this wretched man was an utter failure. Under such circumstances, there was no room left for rejoicing in the "mysterious ways" of Him Who maketh poor and Who maketh rich. There was nothing for him to fall back upon as "a consolation." He had sown the wind, and now he reaped the whirlwind. The point of difficulty in all such cases is the arrangement which involves the innocent with the guilty.

Within a week from the evening on which he informed me of his collapse, the public became acquainted with his insolvency. No one except his wife, however, had the least idea of his misconduct in any other respect. At the end of another week, his wife and children, without a single attendant, set out for Cheltenham, where a kind friend of the family offered them a temporary home and hospitality. The old house was untenanted, with the exception of a caretaker and two "keepers," who were sent to have an eye on the furniture and assets, generally, in the house, previous to their sale by public auction. The former owner of the premises took refuge in London, where he was accompanied by the guilty partner in his moral ruin. And thus, a picture of social misery, happily of not frequent occurrence, is presented to the mind, as forming one of the saddest experiences that it is possible to contemplate. The wife and two children in the country, dependent on friends for their very subsistence—the husband and father leading a life of sin in London—the old house at home a complete wreck—and no prospect of any future resuscitation of the family fortunes.

It became necessary for the wife to obtain legal redress. Everything that could have been done was done to induce the husband to realize his position, and to break away from the seductive influence of the woman who may be fairly said to have been at the bottom of the chief misery of the family. But no, he deliberately chose his own way; and, at all hazards, he was resolved to follow it. His wife applied for a legal separation, which was at once granted by the court. Soon after this I left England, and for a year and a half I heard nothing from or of any of the family.

One day, at the end of that time, I received a letter in Dublin from my old friend's wife, in which she informed me that her husband was living in some out-of-the-way lodging in the city, and that he was attacked with a very severe form of typhus fever. He scribbled a few lines in pencil, but gave no address. They were as follows: "I have been in Dublin a month, having come over here to get away from London ways—very ill—doctor thinks typhus fever—if anything happens you shall hear—a letter addressed 'Post Office' will find me.

No wonder that disease is rife here—was taken ill three days ago—yesterday had to go to my bed.”

This memorandum was enclosed in a letter from his wife to me, written in the deepest anxiety, and imploring me to try and find out where her husband was living, and to go and visit him. She desired me, if I had a favourable opportunity, to assure him that all the past should be forgiven and forgotten, and that if it pleased God to restore him to health again, she hoped he would rejoin his wife and children, and pull through their present time of trial as well as they could. On receipt of this letter I went to the post-office, and I ascertained that her husband was living in a very unfashionable neighbourhood. I found him in bed, suffering from a somewhat severe form of typhus. He was terribly altered in appearance since I saw him last. Present disease, and his fast life since he became a bankrupt, had made serious inroads upon his constitution, and being now not far from sixty, he was not favourably circumstanced to enable him to resist the ravages of so serious a form of eruptive fever. At times, during his illness, it seemed as if he could not live out the day; still he rallied, and after about twenty-one days the fever left him, but it left him in a very weak and exhausted state. The chances of his recovery were now in his favour, and at the end of three weeks he was able to go out for a short drive in the Phoenix Park. In another fortnight his wife wrote to me to secure lodgings for her, as she hoped to be in Dublin in a few days. She would have come at once, but that she herself was laid up for months from an attack of rheumatism. I took lodgings for them in Clare Street, Merrion Square, where, after a separation in more senses than one, the husband and wife came together once more under circumstances that promised to render their reunion indissolubly permanent. But again and again, life's lessons teach us that

The best laid schemes o' mice an' man
Gang aft a-gley,
An' leave us nought but grief and pain
For promised joy.

The husband's character since the first day of his exposure became suddenly—as we say—altered, and for the worse. And yet, there is nothing sudden about such events. In the northern latitudes of Europe, for many months in the year the whole face of the country is covered with a mantle of snow. As far as the eye can reach there is not a sign of verdure or vegetation. But, about the beginning of spring all this snowy covering disappears, sometimes quite suddenly in the space of a single night, and on the morrow men wake up

to find that all nature has started up into glad existence and vigorous life. The process of vegetation was going on under the snow, and it was only necessary to have that outer barrier removed in order to exhibit the growth of grass and flowers going on all the time beneath the surface. This is the way to account for many sudden ebullitions of depravity which shock the moral sense of mankind. There is nothing really sudden about them. If we could only see the process of demoralization that had been going on for a long time beforehand, we should cease to be surprised at the suddenness of the outburst. It is sudden only to our eyes. Under that seeming respectability of an outward regard to the ordinary decencies of life there is sometimes an under-current in the heart, turbid and foul, which only awaits the removal of outward circumstances to expose it to the gaze of the world.

After this man was thoroughly found out, when he became hopelessly involved in money matters, and his moral character was exhibited in its true colours, his demeanour became quite changed. Every vestige of self-respect seemed to have forsaken him; even in his outward appearance, which formerly was the very essence of neatness, he now became slovenly and negligent to an extent that contrasted very unfavourably with his former habits. So true it is, that "the apparel oft proclaims the man." He had no sense of shame; he almost gloried in it. He became so selfish that the position of his wife and daughters seemed to have no effect upon him. He lived a miserable life, sleeping by night in some obscure lodging-house, and by day wandering about from public-house to public-house in the obscure parts of the metropolis. Self-control ceased to guide him. He threw the reins recklessly upon the horse's neck, and he did not give a thought as to where he might lead him.

After spending a month in Dublin, and finding that her husband was so blind to his own interest, and so blunted in his moral perception, that no persuasion could induce him to give up his false ways, his wife, in despair, returned to London alone. This was the last time she ever saw her husband. Shortly after this, she went to an obscure town on the French frontier, and set up a boarding-house, by means of which she managed to scrape along for a time.

About a year after this, her husband called on me in London, where I had been for some time curate in the neighbourhood of St. John's Wood. He came to see me, he said, because he was about to leave for America, and probably he would never see me again.

"But are you not going to see your wife and children before you start?"

"No. Such an interview would be very painful, and could lead to no practical results."

"Surely you blame yourself for the present condition of things?"

"Certainly not—I am only the creature of circumstances, and I have done nothing but adapt myself to them."

"Do you mean to say that you are not responsible for your improper conduct before the collapse of the railway speculations?"

"There's no use in my arguing the case with you. You are a priest—you can't divest yourself of your own skin; it belongs to you as part of your existence. No more can you afford to set aside the instincts of the priest, and think, and speak rationally like other mortals. You know the old saying, 'It is like talking common-sense to parsons.' You are a priest, as I have already said, and you really can't afford to talk common-sense. I have, therefore, no desire to open up an argument with you."

"Priest or no priest, it requires no special gift to perceive that a man who lives in sin must be a stranger to peace of mind. Sin such as yours (you will, I know, pardon my freedom, for old friendship's sake) never co-existed with happiness. You might as well expect to have a rattlesnake perpetually about your path, and feel no sense of uneasiness or fear."

"I have done nothing but what has been done by the force of circumstances. That is what I maintain, and I am not responsible for those circumstances. That is what I mean to say. Am I responsible for having come into this world? My consent was not asked. I was placed here by the force of circumstances. Is not that the fact?"

"But surely the utter neglect and abandonment of your wife and children has not the excuse of the force of circumstances. You talk of 'the instincts of the priest.' In your case you violate the instincts of Nature, which is abhorrent to all right-minded men."

"Ah, well! you see, when a man makes one false step he makes many more in consequence; and so he goes on, till at last he becomes insensible to the claims of a higher standard."

"That is what I have been saying to you. You are leading a life which as it is without reason, so is it without excuse. For God's sake, give it up! Ask *Him* to pardon you, to give you power. Go next to your wife; ask her pardon. Think of what you owe your helpless children and their mother, and be—a man."

"You are a young curate—unmarried—know comparatively

little of the world and the entanglements of family life ; if you knew all, perhaps you could find some excuse for me."

"It seems to me the height of folly for any man to try to extenuate such misconduct as yours. Experience or no experience, it is a matter of plain common-sense that you cannot take pitch into your hands without being defiled, or fire into your bosom without being burned—that is plain enough. You have been playing too long with sin, and consequently your conscience has become defiled, and the fire of evil passion is burning in your bones. That is the only way to put it."

Our conversation lasted more than an hour. At the end of that time he rose up to leave ; but he asked me if I would mind accompanying him into Regent's Park. I did so ; and while there, he informed me that he was going to sail for the United States on the following Saturday, and that he never intended to return to Europe again. He bade me good-bye without the least apparent sense of feeling, and with a quotation from Horace, he went off just as if he were going on a pleasure-trip. When next I heard of him, he was lecturing in Illinois, as I gathered from an American newspaper, in which my friend was called "A walking Encyclopædia." He earned a precarious existence by becoming a peripatetic lecturer, which did little more than pay his expenses. That style of life did not suit a man of his age, near sixty, and who all his life was accustomed to a home of luxury and ease. He now and then wrote to his wife. The last she ever received from him was as follows :

MY DEAR —,

And only for that deed of separation I should have added "wife," I am leading an existence full of adventure and excitement. It has its drawbacks, and is not without its depressing influences. I feel that I am a sort of exile in this foreign land. It is needless for me to dwell on the past. It dwells too heavily on me. I know I shall never again in this life see you or my children. I am much changed outwardly and inwardly, and in both cases I fear for the worse. Only conceive, ———, to whom I lent £20 a month before my failure, won't even reply to my letters. Kiss the children—*our* children—for their unfortunate father's sake. Poor things, I have wronged them and you ; my conscience too often and too bitterly reminds me. . . . I received twenty dollars for a lecture the other evening. The chairman complimented me overmuch. He said that I had "a well-stored mind, accurate information, that I was a credit to my native country," and more to the same effect. Had he only known the true state of the case, how differently he would have spoken ! I have times of great loneliness—what a change in my life ! O memory ! what a curse !

He merely signed his name, without adding any of the usual endearing epithets customary between husband and wife. That was the last time she ever heard of him or from him. His end

was very sad. He died in one of the Western States, after running a wild and reckless course of life. His wife died just seven weeks after the receipt of his last letter. Her eldest daughter, a lovely and accomplished girl, was married to an Indian merchant. She also died, two years after she was married, and her body was committed to the deep, as her death occurred on shipboard. The only surviving child was taken care of by a kind-hearted lady who had known something of the family history. What became of her I have never been able to ascertain. Thus passed away a family who once was in the enjoyment of every temporal blessing, and who, by the inconceivable folly of the head of the household, was reduced almost to abject want. He alone was in fault. He had a good wife, clever and accomplished. She contributed largely to the periodical literature of the day. She could speak several languages, and was a refined, courteous, and sensible woman. Her parents lived at the Court of Versailles, where she was brought up from childhood until her marriage. After spending the happiest years of her life in the enjoyment of every comfort, she died worn down by grief, infirmity and neglect, among perfect strangers, in a foreign land, hardly able to eke out a scanty subsistence, partly by taking in boarders, and partly by teaching. Her experience of life was hard towards its close, and of her it might be truly said, that "she met with darkness in the day-time."

G. W. WELDON.



ART. VI.—THE SUNDAY MORNING SERVICE.

HAVING been during the greater part of my life, from time to time, occupied with a consideration of a revision of our Church Services, in their doctrinal aspects as well as in their suitability to the purposes for which they were designed, it gave me much pleasure to read the articles in consecutive numbers of *THE CHURCHMAN* under the heading of "Thoughts upon Little Things" in the Services of our Church. These articles were from the pen of Mr. Aitken, than whom few men are better qualified from mature experience to speak upon such subjects. The first of the two is devoted principally to the musical portions of the Services, upon which there are many sensible remarks with which I very much agree. I specially concur with what he says in reference to intoning or monotoning the service, denominated by one Bishop of London, "ingroaning," by his successor "monotonous mumbling." I have a great objection to it. When very well done, as it is in

some cathedral and collegiate churches, it does not impede devotion ; but what is absolutely intolerable, is the case, as in many churches, where a clergyman reads, and the choir monotonises the responses. This method of proceeding, mixed as it is with a confused uncertain congregational response, has an effect which cannot be described in any other way than as a hindrance to devout worship. Some persons, I am well aware, whose opinions are worthy of respect, are very fond of Choral Services ; but I presume they do not like them badly executed, and that no one is really the better for the celebration of Divine Worship as I have just described it. As to surpliced choirs, they are, I should think, better avoided altogether by those who wish to keep Romanism at a distance, because they are a remnant of that particular cultus, according to which a woman was held an imperfect human being, and was therefore inadmissible, and so those that make use of surpliced choirs lose the benefit of woman's voice ; a great loss. In the opinion of many, in short, anything which tends to make the service less congregational, and to widen the separation between minister and people is objectionable. In the American Episcopal Church I am informed that surpliced choirs predominate, and that where they are found the Congregational response is *nil*. So much for the intoning, choralizing, and responding. I only wish to add, by way of postscript, we generally find that where we have a sacerdotal incumbent—*fanatico per la musica*—the congregation is altogether left out of consideration.

The second of Mr. Aitken's articles deals with the Service itself, and he goes into a useful disquisition as to a very important part of it, viz. : the length of the Sunday Morning Service and the repetitions which occur. It is his opinion that the present requirements are such as to constitute a hindrance to a vast number of people partaking of the Holy Communion, and these, too, of the class it would be most desirable to see at the Lord's Table.

I feel sure that what he has advanced will attract serious attention. I have hitherto many times endeavoured to draw consideration to this subject, and not altogether unsuccessfully, as owing to the efforts of the Prayer-Book Revision Society, over which I have the honour to preside, Shortened Services, which formerly were not so, are on certain occasions now permissible, and are very generally in use. The Sunday Morning Service, our principal one, remains unchanged. When we were discussing these matters in the Ritual Commission it was said by the late Bishop Wilberforce, that repetition begat inattention, —a true and trite saying, but could anything be said more

condemnatory of our Sunday morning arrangement? And its sins in that matter are so patent that it is a matter of astonishment to us, the long suffering laity, that no attempt has been made to deal with this admitted evil. That the authorities should not listen to such a reformer as myself was naturally to be expected; but I think when they read Mr. Aitken's cogent reasoning as to its evil effect upon the reception of the Holy Communion they will no longer fall back upon the plea of long habit, and shut their eyes to the mischief it is causing.

That all this requires the gravest consideration I am the last to deny, but we must remember that every day that such consideration is put off the difficulty of remedying the evil increases until, at last, it becomes next to impossible.

I would here introduce two or three paragraphs from an article written by a distinguished and perfectly orthodox clergyman many years ago, and published in the May number of the *Church of England Monthly Review*, 1857, to which I drew attention in some of my former publications. It is as follows:

We believe that a large proportion of the clergy feel the performance of our present Sunday Morning Service, especially when it is followed by a celebration of the Eucharist, and probably also by a number of occasional duties—baptisms, funerals, etc., to be a severe trial of their strength and lungs. Where there are a number of clergy who can give each other an alternation of rest and labour, or where a well organised choir takes the psalms and canticles off the hands of the minister, no doubt the case is different. But the bulk of our country churches, and a large proportion of our district churches in towns are, and must be served by a single minister. To a strong man the reading the service is nothing. To an aged man, or to one accidentally invalided, or to one whom a sedentary and studious life has made habitually delicate, it is far otherwise; especially when preceded by a Sunday School.

These, too, are times, continues the *Review*, when the preaching of the Clergy is severely criticised and extemporaneous sermons are commonly demanded:

The discourse from the pulpit is expected, and rightly expected, to strike home to the hearts and consciences of hearers, to awaken, to convert, to edify, to inflame. We ask how much of the shortcomings in these respects so often complained of, how much of the spiritless manner and feeble delivery, is due to the exhaustion produced in the preacher by an hour and a quarter of previous reading?

It is not, however, the length which is the most serious objection to these services. Of the repetitions which have been so constantly complained of by those who have brought this subject forward, some seem utterly indefensible. For the use of the Lord's Prayer five or six times in what is treated as one office; for the repetition of the collect for the day, and the most wearisome one of the state prayers, or their substance, again and again; and these, too, couched in terms which seem so unreal when compared with our present political state; and for other such points we can offer no apology, except it be that such repetitions enable

those whose thoughts have wandered at one part of the service to collect them against the next recurrence of the same. Doubtless each insertion of the Lord's Prayer has its own significance and propriety; and the same may be said of the other cases. But this does not fully meet the objection, because its significances and proprieties themselves are repeated.

On grounds of strict ritualistic suitableness it is still more seriously objectionable to jumble into one incoherent whole, two at least, if not three offices, each of which is an act of worship complete in itself. The Litany may, perhaps, be properly regarded as an introduction to the Communion office, and it was unquestionably intended as such by our reformers (*vide* Proctor, p. 250), though our late revisionists, by adding the concluding prayers, the general thanksgiving, and the benediction at the close of it, seem rather to have thrown it into the form of an entire and independent office. But, at least, the combination into a single service of Morning Prayer and Communion seems as much a departure from all sound principles of divine worship, as we believe it to be from the intentions of the framers of our Prayer-book.

It seems to us important to observe that each of the two great portions of our Morning Service contains in itself all the elements of an entire act of devotion. Penitence, exhortation, prayer, intercession, instruction in righteousness, confession of faith, thanksgiving, benediction—all are present alike both in Morning Prayer and the Communion Office, in somewhat varied order indeed, but with a great general similarity of character and outline. We maintain that when once these spiritual states have been successively realized in the earlier portion of the service, that they cannot well be realized again in the same devotional function; they cannot, with no intervening break or pause, be, by the generality of men, heartily and sincerely repeated, when nothing has passed since their first use that day except intermediate religious exercises. The Church introduces her services with a penitential course which is, in the case of those who are in earnest, concluded, we must suppose, with spiritual comfort and benefit; she, then, with singular propriety, teaches her children, as now pardoned and accepted, to say the Lord's Prayer; next she leads them to hymns of praise, intermixed with Holy Scripture; afterwards to confession of that faith which they learn from Scripture, and by which they stand; then to intercession and supplication as coming acceptably and prevailing from the reconciled and believing. All this has a significance full of weighty and holy suggestion. But surely it is too bad, after having led our people step by step to this state, to bid them sing a hymn, and again return to their original position as miserable sinners in the Litany. And surely it is, above all, unreasonable, after having led them a second time through the deep of penitence in that deprecatory office, and at length towards the close of it, made them once again hear of joy and gladness—to plunge them once more, after a second hymn or a sanctus, into the old bitter waters of self-examination and repentance in the Communion Office; and to require them to go through all over again the self-same spiritual exercises as were with admirable propriety looked for from them on first entering God's house.

Doubtless there are many who have got used to this mode of performing divine worship, as one may get used to anything. Among them are some old-fashioned and very excellent Church people, whose very prejudices must be kindly considered. But on the other hand, it is hardly possible that such routine as we have described can be imposed without generating a spirit of formalism and unreality. The large majority of those who dislike any change hold by things as they are, not because they find them spiritually beneficial, but merely because they are. They sit out the customary two hours of Morning Service because it is customary.

They are not much in earnest about the prayers, and therefore they do not feel their minds overtaxed, nor are sensible of the absurdity of being asked to go through, on demand, a given set of religious affections three times over without stopping in one part of a morning. Many a man, especially in the country, likes to go to Church because, as one naïvely confessed, 'he can put up his legs and think of nothing.' Another finds the long service tiresome enough, but as it is the only time in the week he goes to church, and the only time he means to go, he prefers when there to have a long service and get it done with. He would not feel comfortable to go for an hour. Such a shabby set-off against the whole six days spent without the performance of any public religious duty, and perhaps with but scanty attention to private or family ones, would hardly be a sufficient opiate to his conscience; and to go to church a second time is not to be thought of. Well considered changes in our mode of conducting divine service might, under God's blessing, be a means of rousing these classes of stolid church-goers into habits of active and real worship.

I have no desire to add anything to this quotation. It is not possible to put the case for careful and immediate revision more powerfully. I had it extracted from the *Review* at the time when the Number came out and published it separately, and I am sure I need make no apology for its length.

What then is to be done in order to effect the object we all have in view? The cause of the evil with which we have to deal is the uniting, as we do on a Sunday morning, three services, each of them complete in itself, which amongst other anomalies has led us to burst out into a *Gloria* when the portion of Scripture appointed to be read as our Gospel is announced, forgetting altogether that the announcement of our second lesson when taken from the Gospel had been left unnoticed, the reason being that, previous to the Reformation, the Gospel for the day in the Common Service was the only portion of the Gospel appointed to be read on Sunday.

My opinion is that the Litany ought not, except on special occasions, to be read with the rest of the Morning Services. It was originally composed for special occasions, for which it is admirably adapted; whereas, when now these occur, we are compelled to resort to special Prayers not included in our Liturgy. As the writer from whom I have quoted truly says, after the congregation has twice been plunged into penitential sorrow, these Prayers lose their force from continued iteration, and an air of insincerity is thrown over the whole. This is most disastrous. The danger to which worshippers using a stereotyped Liturgy are always exposed, ought surely to be, as far as possible, avoided.

But how is all this to be ameliorated? No doubt our Book of Common Prayer is part of an Act of Parliament, and can only be altered by the powers that gave it authority. Convocation is, unfortunately, but a poor representation of the Clergy of the Church of England, and does not represent the

Laity at all, yet it is the only means we have which has weight enough to influence the clergy; and I am sure that were any reforms such as those alluded to in this article submitted by the Convocations to the Government, they would be most willing to undertake the carrying of them into effect.

Opinions, I believe, are very much united in regard to the omission of the Litany from the Morning Service; but if inveterate habit should revolt from such a proposal, what can possibly be the use of continuing to make it imperative to use the Lord's Prayer, the Suffrages, and the three Collects immediately after the Apostle's Creed, every sentiment of which is repeated directly afterwards in the Litany.

Long and unfortunate habit, as I have already remarked, has rendered these changes extremely difficult of accomplishment; but, if I may venture to advise, it would be to act in this case as was done in that of the shortened services, namely, to allow each clergyman an option. I shall never forget the lugubrious vaticinations that were poured forth when it was first proposed to leave the matter to each individual clergyman. Some said that these shortened services would never be used; others that it would dissatisfy congregations, and engender discontent and want of that uniformity which was a *sine quâ non*. In the event they are universally used, and, so far as the congregations are concerned, with their entire acquiescence. By this method of option, adopting adequate safeguards, I believe these most desirable alterations might be quietly and permanently carried into effect.

EBURY.

Short Notices.

Converts to Rome. A List of over three thousand Protestants who have become Roman Catholics since the commencement of the Nineteenth Century. Compiled by W. GORDON GORMAN, Editor of the two last editions of "Rome's Recruits." W. Swan Sonnenschein and Co. 1884.

THIS book, it seems, is the fifth edition of "Rome's Recruits." The title of the book has been changed, the editor remarks, at the request of some of the most eminent perverts, or to give the editor's word, *converts*. Such a "List," an array of 3,000 names, in the aristocratic and upper middle classes, he naturally rejoices over; it demonstrates the growth of Romanism in a Protestant country; and the number of "converts," he adds, is largely increasing, year after year. As to the accuracy of the list we do not now make question; there has been some correspondence,

as our readers may be aware, regarding a few of the names, and after a time, perhaps, still further corrections may have to be made. Under the head of "Nobility and Gentry" appear the words, *Hon. W. Wyndham, brother-in-law of the Earl of Mayo*; this, we think, is a mistake. To some of the names no date is given. Thus, "Lady Heywood, wife of Sir Percival Heywood, Baronet," has no date. In the preface, however, the editor suggests, we observe, that "dates of conversion" should be sent to him. A very large number of the names, the dates being given, show the immediate results of the Tractarian movement; other dates, again, prove how Ritualism has been helping Rome. To show the style of character of this book-list we quote, in full, a few names:

Hugh Gladstone, cousin of the Right Hon. W. E. Gladstone, M.P., now studying at Rome for the priesthood.

Edwin Chabot, ex-churchwarden of St. James's, Hatcham.

Hon. Colin Lindsay, son of 24th Earl of Crawford and Balcarres, ex-President of the English Church Union; author of "De Ecclesia et Cathedra," etc.

The above appear under the heading "Nobility and Gentry;" under the heading of "Literature" appears—

R. B. Knowles, son of Sheridan Knowles, late editor of the *Nineteenth Century* (1849).

Under the heading "Oxford University" appear the following names:

Rev. Sydney Hamilton Little, B.A., curate of St. Peter's, Bournemouth, and Metropolitan Organizing Secretary of the Additional Curates' Society; brother of Canon Knox Little (1881).

Rev. Rowland Wedgwood, M.A., late of the English Church Union, and member of the Confraternity of the Blessed Sacrament (1879).

Rev. C. M. Ogilvie, M.A., one of the clergy of the Right Rev. Dr. Copleston, Bishop of Colombo; now studying for the priesthood at the Scotch College, Rome (1881).

Lazarus, and other Poems. By E. H. PLUMPTRE, D.D. Dean of Wells.

Fourth Edition.

Master and Scholar, etc. etc. Second Edition, with Notes.

Things New and Old. Griffith and Farran. 1884.

These three volumes, well printed, with tasteful covers, have attractions for many. Each of them is published by Messrs. Griffith and Farran. The characteristics of Dr. Plumptre's poems and verses have been so well known within the circle of readers of religious poetry during the last twenty years, that we need not even touch upon them now. The third of the three volumes, published a month or two ago, contains much that is pleasing and suggestive; we may return to it. The address of the Emperor Hadrian to his soul is thus given:

*Animula vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec ut soles, dabis jocos.*

Poor soul, now fluttering in unrest,
Erewhile caressing and caresst,
Of the body mate and guest,

Whither bound art thou?

Pale and stript and shivering left,
Of old use and wont bereft,

Jests are done with now.

"The Pulpit Commentary." *The Acts of the Apostles*. Exposition and Homiletics, by the Right Rev. Lord A. C. HERVEY, D.D., Lord Bishop of Bath and Wells. Homilies by various authors. Two vols. Kegan Paul, Trench and Co. 1884.

This is a good work, and a fair specimen of the "Pulpit Commentary." The Exposition and Homiletics are just what we should expect from such a divine as Lord Arthur Hervey; and the Homilies, so far as we have examined, are suggestive and sound. In his introduction the Bishop discusses the general object of the Acts of the Apostles. The Bishop views the "second treatise" as a necessary supplement to the histories of the life of Christ, telling us how the Church was compacted together, how Missionary work was carried out, how the functions of the Holy Ghost were revealed, and telling us "*how the Lord Jesus would carry on from heaven the work which He had begun on earth.*" But in his note on the first verse, "began both to do and to teach," the Bishop sets aside the view (held by Bishop Wordsworth, Dean Howson, and others) that St. Luke relates in the Acts, "the continuance by our Lord in heaven of the work which He only began on earth." The meaning of St. Luke's words, "of all that Jesus began both to do and to teach . . ." he says, is "of all that Jesus did and taught from first to last." The general object of the Book is "to give a faithful and authentic record of the doings of the apostles of our Lord Jesus Christ, after He had ascended into heaven, leaving them as His responsible agents to carry on the building of His Church on earth." The more particular object of St. Luke, according to the Bishop, was to write the "History of Gentile Christianity." Now, for ourselves, the Bishop's words in the introduction, which we have italicized, have a special significance; they give, in fact, as we have held, the purpose with which the "Acts of the Apostles" was written. The keynote of the Book, at least, is, the Lord Jesus is carrying on from heaven the work which He began on earth. Thus St. Luke's first treatise is an account of what Jesus began to do and to teach while He was in person on earth; and his second treatise, a sequel to the Gospel, is an account of what Jesus continued to do and teach from His throne in heaven. The Ascension, His being taken up, is the boundary, so to say, between the two. After the Lord was received up into Heaven, and sat on the right hand of God, St. Mark relates, "they went forth and preached everywhere, the Lord *working with them* . . ." He sat down on His throne; but He is still spiritually among His servants, "working with them," "even unto the end of the world."

The Bishop's expository notes, as a rule, are exceedingly good: they are judiciously compressed. It may be added that the volumes before us, like other volumes of this very useful Commentary, are admirably printed.

Christian Womanhood and Christian Sovereignty. A Sermon by CHR. WORDSWORTH, D.D., Bishop of Lincoln. Rivingtons.

This tiny thoughtful volume will by many be deemed timely. The sermon unfolds 1 Cor. xi. 10: "Power (authority) on her head . . ." arguing that woman would forfeit her authority, power and dignity, if she were to forget that she is an *ἐξουσία*, and if she were to claim to be an *οὐσία*, an independent existence. Her dependence on man and subjection to him, says the good Bishop, is signified by the covering of her head.

The History of Protestant Missions in India from their Commencement in 1706 to 1881. By the Rev. M. A. SHERRING, M.A. New edition, carefully revised and brought down to date by the Rev. E. STORROW, formerly of Calcutta, with four maps. Pp. 456. The Religious Tract Society. 1884.

Mr. Sherring's work, no doubt, is very well known to many of our readers. It has done good service. We are glad to have this revised edition, carefully and judiciously executed, accurate, and as complete in all respects as can be expected. "No Society and no Mission, however isolated," says Mr. Storrow, in his preface,¹ "has intentionally been passed by. Whilst the position of all is recognised, however, the work of some is much more amply recorded than that of others. This has been done," he adds, "absolutely without national, theological, or ecclesiastical bias." Mr. Storrow duly acknowledges the assistance he has received from the Statistical Tables for 1881, prepared at the suggestion of the Calcutta Missionary Conference, and with the aid of almost all the Missionaries through India, Ceylon and Burmah. His narrative is clear, and the statistics throughout are well marshalled. The maps are useful, and there is a good index. By all who have felt the glow of co-operation in Missionary labour, this book will be read with interest. At the end appears a summary of the agencies and results of Protestant Missions in India, and from this chapter we may quote a few sentences. Mr. Storrow writes :

The evangelizing force now in India is represented by 586 foreign missionaries, 72 foreign lay helpers, 461 native ordained ministers, 2,488 native preachers and catechists, 98 foreign male and 479 foreign female teachers, 3,481 native Christian male and 1,643 native Christian female teachers, 2,462 non-Christian male and 281 non-Christian female teachers. These are the agents of 47 societies and 7 isolated or independent missions, 32 of which are British, 13 American, 7 Continental, 1 Australian, and 1 local. These numbers may seem large, but in reality they only give 1 foreign Christian agent to every 210,000 of the population, and 1 native Christian preacher to each 83,000. Thus "the labourers are few."

The population of all India is 254,899,516.

It must be remembered, he continues, that even this limited agency has not been in existence for a third of a century. Many critics are apt to ignore this. Between the year 1833, when the Company's Charter was renewed, and the great mutiny of 1857, steady progress was made both in the number of societies and of missionaries ; "but it is only since the latter event that foreign male agency, and the last half of the period that foreign female and ordained native agency have assumed their present proportions." And what are the results ? The 91,000 native Christians of India proper, in 1851—exclusive of about 54,000 in Burmah and 12,000 in Ceylon—rose to 138,000 in 1861, to 224,000 in 1871, and to 417,000² in 1881. Thus in the first decade the increase was 53 per cent., in the second 61, and in the third 86.

A Religious Encyclopædia. Dictionary of Biblical, Historical, Doctrinal and Practical Theology. Based on the Real-Encyklopädie of Herzog, Plitt and Hauck. Edited by PHILIP SCHAFF, D.D., LL.D. Vol. III. Edinburgh : T. and T. Clark. 1884.

Two volumes of this Encyclopædia have been noticed in this periodical. The third volume completes the work. The best articles in the German

¹ In the chapter on the Basle Society, of course, Mr. Hebig is mentioned. "Probably he was the means of the conversion of more officers in the Indian army than any other man has ever been." The Basle Missions, we observe, have 7,557 native Christians, of whom 3,842 are communicants.

² The total 492,882, Protestant native Christians, 1881, includes 75,510 in British Burmah, but not the 35,708 in Ceylon.

original have been condensed and supplemented to date. Many articles have been written by American or English contributors at Dr. Schaff's request. The aim of Dr. Schaff and his co-workers, in fact, has been to put the reader in possession of the substance of Herzog, with such additional information as the English reader needs. The *special* contributions to the work are mainly American; and a few of the biographical articles will have little interest for readers on this side the ferry. Viewed as a whole this work merits praise. It will be found useful by students of differing views. It is well printed in clear type, and considering the amount of matter contained it is certainly cheap.

Christian Vitality; or, The Recuperative Power of the Christian System as an Evidence for its Truth. Six discourses delivered in the chapel of Trinity College, Dublin, at the Donnellan Lecture. By the Ven. JOHN WALTON MURRAY, LL.D., Archdeacon of Connor. Pp. 126. Dublin: Hodges, Figgis and Co. 1884.

Archdeacon Murray, as the Donnellan Lecturer, took in hand a good subject, and he has treated it well. On the character of Christ Himself, as a most important branch of Christian evidence, many interesting and suggestive writings have been issued; but on the recuperative strength of the Christian system, as an evidence of its truth, comparatively few writers have even touched. Dr. Murray has done a good work, therefore, in calling attention to the power of vitality inherent in Christ's religion, that recoverableness in which evil absorbed into the system is thrown off, while health and vigour return. Tracing the course of Christianity through the strifes and speculations of the centuries, we notice action and reaction, decline and revival. But the glory of Christian Truth is as grand now as when first it was revealed. "Christianity is not to be compared to the light which flashes from the east to the west in one brief blaze of brightness, but rather to the sun, passing along his ordered course after struggling through the heavy mists, but ever emerging in his former glory, as if no passing cloud had dimmed his beauty." Archdeacon Murray's argument on this truth is able and judicious. We shall gladly return to it.

In his chapter on "the *increase* of strength" (Isa. xl. 29-31) (a specially important point), applying it to the nineteenth century, the Archdeacon touches on the Oxford movement; and we thoroughly agree with his remark that the method and claims of the Tractarians have largely contributed to the development of Rationalistic opinions.

The Old Testament Commentary for English Readers. Edited by C. J. ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. Vol. IV. Cassell and Co.

In this volume, the commentary on Job has been written by Dr. Leathes; on the Psalms and the Song of Solomon, by Mr. Aglen; on Proverbs, by Mr. Nutt; on Ecclesiastes, by Dr. Salmon; the Book of Isaiah was allotted to Dean Plumptre. With the work of Professor Leathes we are greatly pleased; the expository notes are neither too long nor too short, and, while they betoken research and independent thought, they are happily conservative; the Introduction is brief, but full. To the other portions of this volume, an opportunity to return will be afforded by volume v., which will invite a consideration of the entire Commentary.

Travellers' Talk on England's Crisis. By SAMUEL WAINWRIGHT, D.D. Pp. 385. Hatchards.

By an inadvertence, which we regret, this volume has not been noticed in these pages. It is an interesting book—many readers will find it *very*

interesting ; and as the author, evidently a man of thought and reading, can put his points strongly and in a striking way, this "talk" about Rationalism, Ritualism, and other "isms," will be keenly relished by those who are thoroughly Protestant, and also in politics Conservative. One part of its title is taken from Lord Beaconsfield : "The crisis of England is fast approaching."

Thoughts on Sickness, for Invalids and their Friends.

Thoughts on Baptism, for the use of Churchmen, and specially of Candidates for Confirmation. By the Right Rev. J. C. RYLE, D.D., Lord Bishop of Liverpool. W. Hunt and Co.

These are excellent little books. Few men have the gift of putting truths in a clear and striking light so largely as Dr. Ryle. Whether controversial, or practical and spiritual, his writings are admirable.

Present-Day Tracts. Volume IV. (Religious Tract Society) contains : "Ernest Renan and his Criticism of Christ," by Professor ELMSLIE ; "The Vitality of the Bible," by Dr. BLAICKIE ; and "Evidential Conclusions from the Four Greater Epistles of St. Paul," by Dean HOWSON, with essays by Dr. PORTER, Prebendary ROW, and Canon RAWLINSON. This is a very good volume of a well-planned series. The Dean of Chester's charming essay on the Galatians, Corinthians, and Romans (Epistles *incontestables et incontestées*, says Renan) has three divisions : In these Epistles we have, (1) Christianity as a system, including facts, doctrines, and institutions ; (2) St. Paul's personality ; (3) Minute, yet independent harmony with the details in the Book of the Acts. In a time when many a good book of a few years ago is reckoned old-fashioned and out of date, the Dean's remark on the *Horæ Paulinæ* as a book of infinite value which can never grow obsolete, may well be quoted.

The Messages to the Seven Churches of Asia Minor. An exposition of the first three chapters of the Book of Revelation. By the Rev. ANDREW TAIT, LL.D., F.R.S.E., Canon of St. Mary's Cathedral, Tuam, and Rector of Moylough, co. Galway. Pp. 470. Hodder and Stoughton, 1884.

We are greatly pleased with this work. It is evidently the result of long-continued labour ; in tone and temper it is all that one could wish ; and it merits well the epithets judicious, able, and independent. The learned author, in his preface, justly remarks that, with the exception of the Commentary by Archbishop Trench, there is scarcely any other in which the subject-matter of these "Messages" is treated exegetically and critically. In preparing the present exposition, therefore, Canon Tait has done good service, and we heartily recommend it. Regretting that our notice is, as to length, quite unworthy, we may remark that the volume is admirably printed.

Biblical Lights and Side-Lights. Ten thousand illustrations. With 30,000 cross-references. By the Rev. CHARLES E. LITTLE. Pp. 625. Hodder and Stoughton. 1884.

For the use of "public-speakers, teachers, and all who desire ready access to incidents and striking statements contained in the Bible." Mr. Little, a divine of Newark, N.J., has prepared this volume, which is "printed by special arrangement from American plates." To many Bible students it may prove useful.

The History and Claims of the Confessional. A Sermon preached before the University of Cambridge on the 3rd Sunday after Trinity (June 10th), 1883. With an appendix containing the chief authorities. By CHARLES PARSONS REICHEL, D.D., D.Litt., Dean of Clonmacnois. Published by request. Pp. 78. London : Longmans and Co. 1884.

"The Confessional is often spoken of as conducive to morality. The verdict of history is different. The least moral countries in Europe have been always those in which it existed unquestioned ; and the least moral periods in the history of those countries were those in which the laws of the land made it compulsory to attend it. With my last breath would I say to the Church of England and her wide dependencies : 'STAND FAST IN THE LIBERTY WITH WHICH CHRIST HATH MADE YOU FREE !' "

So writes, in concluding his preface, the pious and learned author of this valuable pamphlet.

We had heard of the Cambridge sermon, and we gladly welcome its appearance in its present form. The assertions in the sermon are amply proved by the authorities in the Appendix. Some of these *e.g.*, especially the Greek Services, will be new to most students.

Here is a striking passage in the sermon :

The Reformers, in constructing their ordination service, had in view the sense in which the words of Christ were used in the ancient Latin office for consecrating bishops much more than the sense in which the more recent Latin office has diverted them to the conferring of a certain power on priests. And with this view concurred, in all probability, ignorance on their part of the recency of the introduction of those words into the Latin office for ordaining priests. For when we find Bishop Andrewes, in the generation that followed the Reformers, so ignorant of the ancient ordination offices as actually to say that unless the Romish Church had *retained* those words in the office for ordaining priests it is likely they would have had no priests at all : when we find the most learned bishop in a learned age thus betraying complete ignorance of the fact that the Greek Church had never used those words in ordaining ministers and that the Latin Church had only used them for about three centuries, it is not uncharitable to think that the compilers of our Prayer Book may have known no better.

Here is the corresponding passage in the Appendix :

Extract from a Sermon by Bishop Andrewes on St. John xx. 22, preached on Whit Sunday, 1616.

"Now what is here to do, what business is in hand, we cannot but know, if ever we have been at the giving of Holy Orders. For by these words are they given, "Receive the Holy Ghost ; whose sins ye remit, etc." Were to them and are to us, even to this day, by these and by no other words. *Which words had not the Church of Rome retained for their ordinations, it might well have been doubted (for all their accipe potestatem sacrificandi pro vivis et mortuis) whether they had any Priests at all or no. But as God would they retained them, and so saved themselves.* For these are the very operative words, for the conferring this power, for the performing this act."

Bishop Andrewes plainly intimates that priests' orders conferred without these words would be probably invalid, and that God's providence influenced the Romish Church to *retain* them. Now this he could not possibly have thought or said, had he known, as we do, that these words have never been used at all in the Greek Church in the ordination service, and that in the Latin Church they were not "retained" but *introduced* for the first time somewhere about the thirteenth century, not in order to ordain priests, but to confer on the priests already ordained the right of hearing confession and granting absolution.

The Gospel according to St. Matthew, with Explanatory Notes for the Use of Teachers. By H. H. WYATT, M.A., Principal of Brighton Training College, and Vicar of Bolney, author of "Principal Heresies Relating to our Lord's Incarnation." Pp. 250. Rivingtons. 1884.

This volume has a commendatory preface by Archdeacon Darby, the Archbishops' Inspector of Training Colleges; and we agree that the Notes "are clear and to the point, reverent in tone, and sound." "The students in our Training Colleges," says the Archdeacon, "will find them very useful, as will our pupil teachers," and many other students. Mr. Wyatt, known as the able and judicious Principal of Brighton Training College, has, in his present work, aimed to combine simplicity with exactness, and to provide a suitable help for teachers. The pressure and profitableness of the secular subjects is crowding out, we fear, the religious knowledge. Besides, teachers may be satisfied with the dry bones, and neglect the sense of Scripture. It is worthy of notice that in a letter addressed (Feb., 1884) by the Bishops of Durham and of Newcastle to the clergy of their dioceses, occurs this sentence: "We are anxious to call attention to the extreme and pressing importance of securing proper religious instruction for the pupil teachers in our various schools. The Reports of the Archbishops' Inspector of Training Colleges show a grave, and, we fear, an increasing deficiency in this department of Church work." Mr. Wyatt's volume, therefore, is opportune, and it will prove, no doubt, of real service. He is not only a scholarly divine, but a teacher, and his commentary has a peculiar value. He follows the R.V., but with discretion. Scriptures pertinent to the text are frequently cited, *interpretation*, in the best sense of the word, being everywhere kept in view. Prayers by the Rev. Daniel Moore ("Daily Devotions") are appended to the chapters. We must not omit to add that the book is well printed in clear type. Other volumes of a similar sort, it may be hoped, will follow in due course.

The Gospel History for the Young. Lessons on the Life of Christ adapted for use in Families and in Sunday Schools. By WILLIAM F. SKENE, D.C.L., LL.D. Vol. II. Edinburgh: David Douglas. 1884.

The first volume of this excellent "History" was recommended in THE CHURCHMAN some months ago, soon after it was published. In the volume before us the learned author proceeds as far as the period of the Transfiguration.

Addresses Delivered on Various Occasions. By the Rev. FRANCIS PIGOU, D.D., Vicar of Halifax, Chaplain-in-ordinary to Her Majesty. Nisbet.

We are glad to receive and to recommend this work by the author of "Addresses to District Visitors" and "Addresses on Holy Communion." It is a book for the present day; ably-written (*that* of course), searching, and suggestive. Some readers will admire its literary grace and frankness; others its earnestness and deep spirituality of tone. Discouragements and Encouragements in Connection with the Christian Ministry; Woman's Work in the Church; Preaching and its Results, why not greater; Unity—are some of the chapters. In the chapter on "Clergymen's Wives, Sisters, and Daughters," Dr. Pigou shows how they may hinder and how they may help a clergyman's work. This address, it appears, was delivered on a quiet day set apart for the wives, sisters, and adult daughters of the clergy of several rural deaneries. He is not afraid, as the following extract shows, of plain speaking. In touching on secret worldliness of mind, he says:

Worldliness which does not sin against the world, which many are only too glad to see as excusing their own, must be a hindrance . . . This worldliness may manifest itself in affecting titled society.

Again, a wife may struggle to obtain an *undue* influence in a parish. She may want to have, and persevere in striving to have, her own way, and in particulars contrary to her husband's views and wishes. Thus harm comes from interfering or meddling with curates.

Modern Egypt: its Witness to Christ. Lectures after a visit to Egypt in 1883. By HENRY BICKERSTETH OTTLEY, M.A., Vicar of Horsham. Pp. 212. Society for Promoting Christian Knowledge.

An interesting and thoughtful little volume, likely to be well read. The author has evidently taken pains in consulting the best authorities on the cities, museums, and people of Egypt; and in a colloquial and popular form, the results of his inquiries are given as "lectures." We hardly understand why on page 142, several authors are named in reference to future punishment. On page 143 Mr. Ottley does not quote the whole of his text; "*But after this —*" he writes, omitting "*judgment,*" or "*the judgment.*" The sentence would be clearer if it began, "God help us now to cast ourselves upon Him, even" Jesus Christ.

The new *Quarterly* is largely political, but it is a very good number. The first article, "Municipal London," deals of course with Sir William Harcourt's Bill, now withdrawn, as everybody expected it would be. "Modern Spanish Literature," and "The Three Poems 'In Memoriam'" (Milton's "Lycidas," Shelley's "Adonais," and Tennyson's monody, which appeared in 1850) will be much enjoyed by a large proportion of the *Quarterly* readers. Mr. Fergusson's "Parthenon" and "Temple of Diana" are ably reviewed. "Peter the Great" is especially interesting. To the *Quarterly* "England and her Second Colonial Empire," Mr. Kitto's paper in the July CHURCHMAN, for many of our readers, will form a suggestive preface. The articles on "Redistribution and Representative Democracy" and "Mr. Gladstone's Foreign Policy" are, from a Conservative point of view, thoroughly just and sound. The former, perhaps, will convince some Liberals that the House of Lords is right in refusing to pass the Franchise Bill before Mr. Gladstone's scheme of Redistribution is propounded. "So far from resisting the popular will, the Lords insist on its expression being elicited." As to Mr. Gladstone's Foreign Policy and the Dissenters, the *Quarterly* writes:

Many of them, as there is plenty of evidence to prove, do not like Mr. Gladstone's Foreign Policy, and are as full of apprehension as we are regarding its consequences. "As to Egypt," Mr. Spurgeon is reported to have said, last month, "I cannot make head or tail of the present policy," but—"Mr. Gladstone knows more about it than I do, and a case is safe in his hands"—the blank cheque business with a vengeance! And why are the Dissenters thus enthusiastic? Why are they so generally Liberals? Mr. Spurgeon very candidly tells us, if we did not know it before. "The Established Church," he says, "is a great and crying injustice to all those who do not belong to it. . . . I sometimes think that it is a Providential arrangement that the State Church should be permitted to exist, in order to bind Nonconformists head and foot to the Liberal party. If that injustice were once removed, a considerable section of Nonconformists would go over to the Conservatives," and some other Providential arrangement would be required to keep them Liberals. So long as the State Church grievance rankles in their minds, they will, says Mr. Spurgeon, "remain with the Liberal party, even though in many things they may prefer the politics of the other side." These are very striking admissions, deserving of a great deal more attention than they have received.

The Thames Church Mission has done well to issue a *Sailors' Text-Book*.—*How to Play the Pianoforte* (R.T.S.), has chapters by Lady Benedict, Madame Arabella Goddard, Lady Lindsay, and others; a good little book.—In *Light and Truth* (S. W. Partridge) appears a report of the annual meeting of the Spanish, Portuguese, and Mexican Church

Society—a Society often commended in *THE CHURCHMAN*. Lord Plunket's account of his recent visit to Spain is very encouraging.—*Little Folks* is excellent, as usual.—In the *Church Missionary Intelligencer* is an admirable address by Archdeacon Richardson.—The *Homiletic Magazine* (Nisbet) has several good papers.—The *Church Builder* (Rivingtons) has an account of the annual meeting.

A volume of Messrs. T. and T. Clark's "Handbooks for Bible-Classes"—a good volume, full and cheap—is *Short History of Christian Missions*, by Dr. GEORGE SMITH, author of "The Life of Dr. Wilson," etc.

The Missioner's Hymnal (Rivingtons) may be found useful to many. Tunes accompany the hymns. The compiler is the Rev. A. G. JACKSON, Resident Chaplain of the Farm School, Redhill. "The Litany of the Holy Childhood," with its refrain, "Save us, O child Jesu!" we confess, we do not like. In one hymn appear the lines—

"From Thy holy altar
Life divine bestow."

Her Object in Life, a reprint from "The Girls' Own Paper" (Office, 56, Paternoster Row), is a pleasing and wholesome tale, with many points of interest and profit. Denzil and Faith are very well drawn.

From Messrs. John F. Shaw and Co. we have received four tales, *Left to Ourselves*, by the author of "Alick's Hero;" *The Sea-Gull's Nest*, by the author of "Lonely Jack;" *Leo and Dick*, and *Friendless Johnny*.

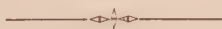
The Lord's Day Observance Society have published a *Report of Proceedings at the National Conference, March 19 and 20, 1884*, convened by their Committee (20, Bedford Street, Strand, W.C.). It is a really interesting report, and deserves to be widely read. We tender our congratulations to Dr. GRITTON, the able Secretary of the Society, on the result of the National Conference.

William Tyndale, by C. E. HEISCH (S.P.C.K.), a tiny volume, is spirited and stirring.—A second edition of *Thoughts on Subjects of Present Interest to the Church of God*, by the Rev. W. BUTLER DOHERTY, Vicar of St. Matthew's, Bristol (1884), a little book, vigorous in its Protestantism, will find acceptance with many. It deals with Apostolic Succession, Confession, Justification, and some other subjects.—*The Preachers' Analyst* (E. Stock) has some good stuff, but it might be made more generally useful, we think, as regards "preachers" in the Church of England. Why not give sermons for the Sundays?

A volume of the "People's Library," *Thrift and Independence*, is a really good "word for working-men," by the Rev. W. L. BLACKLEY, M.A. (Society for Promoting Christian Knowledge). Canon Blackley is well known as an authority on such subjects as Friendly Societies; and this book, eminently shrewd and of strong common-sense, can hardly fail to do much good. Our clerical readers who have to do with either artisans or peasants will find it useful.

Clergymen and choirmasters who wish to look into the subject of chanting may be glad to know of *The Church Psalter*, the psalms and canticles pointed for chanting, by Mr. CRAWLEY, choirmaster St. Margaret's Church, Ilkley, with a preface by the Rev. H. BICKERSTETH OTTLEY, Vicar of Horsham. (Leeds: B. Jackson.)

A Collection of Promises of Scripture under their proper Heads, is the fifth volume of the "Companions for a quiet Hour" series (R.T.S.). The promises relate to temporal blessings, to troubles, to duties, to spiritual gifts, etc., etc.



Poetry.

"HE ANSWERS NOT A WORD."

MATT. xv. 21-29.

I.

OH ! what a cry of anguish wild—
 "Thou Son of David, heal my child !"
 Surely the Master must have heard,
 And yet—*He answers not a word !*

II.

No word from Him. But from the
 crowd
 Rises a murmur fierce and loud—
 "What does she here ? Why wait we
 thus ?
 Send her away—she wearies us !"

III.

Let them jeer on—she little heeds ;
 With bitter cry again she pleads.
 For her there is one only care—
 The Master, has He heard her prayer ?

IV.

He has ! He speaks ! Her heart beats
 fast !
 Oh joy ! The answer comes at last !
 But why that look so stern, so grave ?
 Can this be He who came to save ?

V.

"Woman," He says, "thou hast no
 plea !
 I am not sent to such as thee.
 To feed My chosen sheep I came ;
 Till they be filled thou hast no claim !"

VI.

"Send her away—what does she here ?"
 Again resounds the cruel jeer—
 "Daughter of an accursed race,
 Thou hast no claim, no plea—give
 place !"

VII.

No claim, no plea ! Yet lo ! again
 She pleads—she worships Him. In
 vain !
 "Woman," He says, "with children's
 bread,
 Dogs such as thou may not be fed !"

VIII.

Well may she now despair. But no !
 Quick answers she, with cheek aglow—
 "Truth, Lord—and by this very word
 I know, I know, that I am heard !

IX.

"For while their bread the children eat,
 Some crumbs must fall beside their feet ;
 And crumbs are food for dogs like me !
 Truth, Lord—thy word contains my
 plea !" ¹

X.

She has prevailed ! He speaks once
 more,
 But now that voice, so stern before,
 On her parched heart, in words of love,
 Falls like the dew from heaven above !

XI.

"O Woman, great thy faith indeed !
 Be it according to thy need !
 Thou hast been proved. Well hast
 thou fought !
 I heard thee when I answered not !"

XII.

LORD, WHEN THOU SEEDEST TO DELAY,
 YET WILL WE PRAY, AND PRAY, AND
 PRAY !
 WHAT THOUGH THOU ANSWER NOT A
 WORD,
 ENOUGH—WE KNOW THAT WE ARE
 HEARD.

PLUNKET-MEATH.

¹ An attempt is here made to give the force of the original, as rendered in the Revised Version—"Truth, Lord, *for* even the dogs eat," etc.

THE MONTH.

IN the Upper House of the Convocation of Canterbury, the Report of the Ecclesiastical Courts Commission has been discussed. The resolution agreed to by the Lower House in a previous Session as to the Episcopal veto, was carried unanimously. In an interesting speech the Bishop of Norwich suggested that some sort of council should be associated with the Bishop in regard to the exercise of the veto. Touching the Court of Appeal, the Bishop of Lincoln's amendment was rejected by 13 to 3. It ran thus :

"That this House, while recognising the duty of maintaining the constitutional exercise of the Royal Supremacy in causes ecclesiastical as well as civil, is of opinion that for the final determination of questions of doctrine and ritual, the advice and concurrence of the Bishops of the province in which the suit arises, or of a majority of them, shall be necessary."

A similar amendment by the Bishop of Lichfield was also rejected, by 13 to 3. The Bishop of Gloucester's proposal was agreed to, by 14 to 1, viz. :

"That in cases of appeal to the Crown for the maintenance of justice in cases involving the doctrine or ritual, it is desirable that the opinion of the Bishops of the province in which the suit arises, or, if thought desirable, of both provinces, shall be required in the specific points of doctrine or ritual which are involved, and that such opinion of the said Bishops should be made public."¹

A remarkable speech by the President closed the debate. He touched upon a vulgar error as to the Final Court in the Church of Ireland,² and spoke strongly in regard to a spiritual Court of Appeal :

The Church of England, said the Archbishop, never had a clerical court at the head of affairs, and he thought it never ought to have. It certainly would not now have it, and whenever a clerical court had been very nearly at the head of affairs then ruin to the Church had been very near, and in two or three instances it had followed. While property to so large an extent, and civil *status* did depend upon the decision of the

¹ The resolution of the Lower House was this : "That, in accordance with the constitution of this Church and Realm, the right of appeal for the maintenance of justice in all ecclesiastical causes lies to the Crown ; but the House cannot acquiesce in the principle of a final settlement of questions involving doctrine or ritual by a lay court, which is not bound in all cases to consult the spirituality (as defined by Resolution Eight, passed by this House, February 15, 1882). And this House is further of opinion that a decision in respect of such questions, which had not received the sanction of the spiritual authorities, could not be regarded as the voice of the Church." The Bishop of Gloucester's amendment was to omit the words after "Crown," and add, "but that in cases . . ."

² "The Church of Ireland," said the Archbishop, "was not connected with the State, and yet the Court of the Church of Ireland at present consisted of five—one Archbishop, one Bishop, and three laymen. In

uppermost court, they certainly could not hope, and he should be extremely sorry if he thought that anyone would hope, that the deciding power might be a clerical one. He thought it would tend to pour corruption into the Church sooner than anything else that there should be a clerical court to decide upon questions of property and civil *status*.

On the motion of the Bishop of Gloucester, resolutions in regard to a Board of Missions were agreed to.

A report of a Committee on the formation of a Provincial House of Laymen was considered; resolutions (we gladly note) were agreed to and sent down to the Lower House.

In the Lower House, the Chairman of the Committee on the Election of Proctors brought in the report; it was suggested that, instead of 48 Proctors for the clergy, there should be 104.

There was an interesting discussion on Friendly Societies and Thrift.

In a debate on the Ecclesiastical Courts, the following resolution, moved by Canon Gregory, was carried:

"That his Grace the President be requested to authorise the Committee on Church and State to confer with a similar Committee, appointed by the Convocation of the Province of York, to consider the best mode of complying with the suggestion of the Upper House, to draft canons for strengthening the paternal authority of the Bishop, and for supplying the means of direction and arbitration on doubtful points of ritual without resorting to litigation."

The Lower House adhered to its resolution on the Final Court. The difference between the Houses, it will be seen, is that the Lower House refuses to accept a Lay Court which is not bound, in cases involving doctrine or ritual, to consult the spirituality. Their Lordships say: "*It is desirable that . . .*" A compulsory reference which shall also be conclusive, has, in certain quarters, been pleaded for; the majority of the Lower House, however, would not go so far as this. But even a compulsory reference (which is going beyond the Report) is never likely to be granted by Parliament.

The Prolocutor stated that with regard to the fourth resolution sent to the Upper House, namely—

"4. That this House approves generally of the recommendations of the Commissioners with regard to the provincial court, but is of opinion that in cases regarding misconduct and neglect of duty, if the judgment of the diocesan court (or of the provincial court, if the case be first heard in that court) be in favour of the defendant; or in cases regarding ritual and doctrine if the judgment of both the diocesan and provincial courts be in his favour, no further proceedings shall be taken."—

that Church, which was disestablished and perfectly able to consult its own freedom on that point, preponderance was given to three lay voices over those of the Archbishop and the Bishop. But then the question did not end there. Supposing the judgment of that Court was disputed, it had finally to come into the Court of Queen's Bench, the most temporal Court possible, which settled the temporal affairs of all her Majesty's subjects."

the Upper House had struck out the words "or in cases regarding ritual and doctrine if the doctrine of both the diocesan and provincial courts be in his favour." On the motion of Canon Gregory, the House (by 37 to 5) insisted on the words struck out.

The prospects of legislation, one may judge, are not growing brighter.

The Convocation of York has been in session two days. There was an important discussion on Deaconesses.¹ A resolution moved by the Archbishop "that it is important that the clergy shall take an active interest in questions affecting the homes and health of the people," was carried unanimously. The Bishop of Manchester introduced the subject of the means of bringing Christian truth before those who do not attend the usual places of worship. His lordship said the services were too stiff (more elasticity is needed²); also, the wealthier classes possess undue influence in parochial arrangements; also, sermons are too often uninteresting and not suitable. The President stated that in the next session the two Houses would sit separately. Very many, outside the Northern Province as well as within, will regret that his Grace has been driven to this conclusion.

At the Canterbury Diocesan Conference the Archbishop, in the course of an interesting opening address, said :

"What they wanted was to create an interest in the diocese in the Conference. He thought they would do well to bring in the pious women of the Church and give them votes in the election of lay representatives. The Upper House of Convocation had determined to recommend the formation of a Provincial House of Laymen to be in close communication with the Houses of Convocation, and it was suggested that this Lay House should be appointed by the Diocesan Conference. The formation of such a House of Laymen would mark an era in the life of the Church of England."

A resolution, expressing general approval of the Ecclesiastical Courts Report, was carried by a large majority.³

¹ The Dean of Chester moved : "That the establishment of a ministry of women, in general harmony with the system of deaconesses in the Primitive Church and adapted to the conditions of modern times, is an urgent need of the Church of England." This, we note with regret, was not carried. A Committee was appointed.

² We may be excused for referring to THE CHURCHMAN, April and August, 1883. (Vol. VIII., pp. 50 and 374.)

³ Canon Hoare said : The episcopal veto involved distrust in the laity, and could be only needed in order to give the clergy liberty to break the law. He did not want any protection from his Bishop—(laughter, in which the Primate joined)—because he always did what was right—(renewed laughter). Canon Fremantle objected to nearly all the recommendations of the Commission as most disastrous. They were calculated to degrade the Royal supremacy, which he regarded as the glory both of the Reformation and the Established Church.

Mr. Stanley Leighton has done good service by calling attention, in the House of Commons, to the subject of compulsory home-lessons, and over-pressure.

Differences having arisen in Ceylon between the Bishop and the Missionaries, the General Committee of the Church Missionary Society, at a large meeting on the 21st, resolved to send the Rev. C. C. Fenn, and another member of the Committee, to consult and report. The speeches of the Bishop of Liverpool and Canon Hoare were very weighty; and much sympathy was expressed with the Missionaries and lay-supporters of the work in Ceylon.

Three London curates have joined the Salvation Army. One of the curate-cadets, Mr. Pigott, late Curate of St. Jude's, Mildmay, is reported to have used strong language as to the "majority of the churches and chapels" in the country (*Record*, July 4th).

The amendment of Lord Cairns, on the second reading of the Franchise Bill, was carried by a majority of 59. The Government, it was then announced, decided to have an autumn session, in order to pass again the Bill through the Commons. But the arguments of the Lords in justification of their action in July will have equal force in December.¹

The reports from the Soudan are still unworthy of credence.

An outbreak of cholera in France is virulent, and seems likely to wax worse. The heat has been intense.

Tributes of respect have been made to that distinguished statesman, Sir Bartle Frere.

The verdict of the jury in the Bradlaugh case was given for the Crown, the effect being that Mr. Bradlaugh is declared (1) not to have taken the oath on the occasion when he professed to administer it to himself; (2) to be incompetent of taking it by reason of his atheistic opinions; (3) to have incurred a penalty of £500 to the Crown for having voted without being duly qualified.

¹ A subsequent resolution in favour of the second reading, moved by Lord Wemyss, was rejected by 182 to 132. Lord Cadogan's amendment that it was desirable that Parliament should assemble early in the autumn for the purpose of considering the Bill in conjunction with the Redistribution of Seats Bill, which the Government had undertaken to present to Parliament on the earliest occasion possible, as a substantive motion was carried without a division. On the second reading the two Archbishops and thirteen Bishops voted with the Government; one Bishop voted with the Opposition.